Christ is the Way

THE REPORT • NATIONAL MEETING

ATIONAL COUNCIL OF PRESBYTERIAN WOMEN'S ORGANIZATIONS
HE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA
UNE 1-7, 1954 • PURDUE UNIVERSITY, LAFAYETTE, INDIANA

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OBJECTIVES

NATIONAL COUNCIL OF PRESBYTERIAN WOMEN, U.S.A. FOR THE 1954-58 QUADRENNIUM

We recognize Jesus Christ as the center of our lives.
Therefore, together we affirm—

Christ Is the Way

He is Truth.

Through him we will—

- PRESS forward in the tradition of our glorious Protestant heritage.
- SEARCH for and boldly proclaim the truth.
- UPHOLD with courage and conviction the freedom of individuals.

He is Hope.

Through him we will—

- WITNESS to the eternal hope of redeeming love.
- ENFOLD the insecure with Christian understanding.
- ADVANCE the ecumenical mission of the Church.

He is Love.

Through him we will—

- RECEIVE in fellowship every person as one for whom Christ died.
- STRENGTHEN the spiritual foundations of our homes.
- SHARE in the evangelism advance of our Church.

He is Peace.

Through him we will—

- ACCEPT the discipline in daily Christian living.
- ENCOUNTER without personal tension the social evils of our time.
- SUPPORT all efforts which make for world peace, including the program and agencies of the United Nations.

"O Christ, the way, the truth, the life, show us the living way!"

Mrs. Herman
1130 N. Main
Findlay, Ohio
972 W

P 139 +
P 140 + 141

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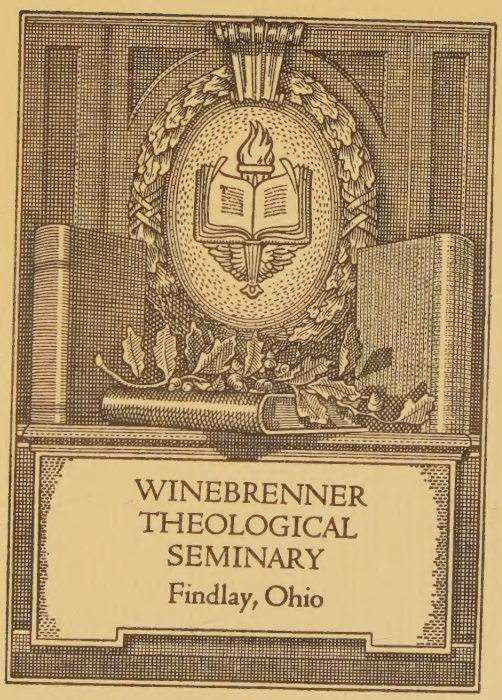
REPORT

OF THE 1954 MEETING



REPORT

OF THE 1954 MEETING

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National Council of Presbyterian Women's Organizations
The Presbyterian Church in the United States of America
Purdue University, Lafayette, Indiana, June 1-7, 1954

THE THEME OF THE MEETING: **CHRIST IS THE WAY**

Christ is the Way

"Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going." Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him."

(John 14:1-7 R.S.V.)

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SECTION 1

INTRODUCTION TO THE REPORT

PURPOSE OF PRESBYTERIAN WOMEN'S ORGANIZATIONS

To further the work of the Kingdom of God by uniting the women's organizations of the Presbyterian Church in the United States of America through the Presbyterial and Synodical Societies, in spiritual fellowship, with a program of education, service, prayer, and giving. The primary emphasis shall be upon the wide work of the Church as promoted through the Board of National Missions, the Board of Foreign Missions, and the Board of Christian Education.

1. Introduction to the Report

MRS. W. VERNE BUCHANAN

PURDUE University said it could feed and house 3,000 women on the campus for our 1954 National Meeting. "Fine," we said, "for that will be twice as many as we had at the last National Meeting." So we laid our plans on the basis of 3,000 women. Then the registrations began coming in, in dozens and in hundreds. Months before the first of June, 3,000 women had expressed their eagerness to come together for inspiration and information and fellowship. Again we went back to Purdue. It could take another thousand, by using other housing than the dormitories. But very soon that thousand registered, and still requests were pouring in from Presbyterian women who said, "Put me anywhere—on the window-sill or in a corner; only make room for me." Then began the distressing task of saying to 2,000 women, "Sorry, there is no more room." Day visitors and week-enders brought the total to 6,000. No one anticipated the eagerness and earnest desire of the women to participate in this fourth National Meeting of Presbyterian Women's Organizations. And to all those who wanted to come but could not be accommodated, we do apologize. And we hope that this report will help to compensate for their disappointment.

Why was there such a record attendance? One reason may have been the increased awareness among the women of the importance of the National Council of Presbyterian Women's Organizations, and their consciousness of what it is and what it means in the life of the Church. But the real reason lay much deeper than that—in the theme chosen—Christ Is the Way. Women came because they were seeking a new and better way for their lives, and they wanted to know if Christ *was* that way.

From the moment when the words "Christ Is the Way" were flashed upon the screen, just before Lenna Robison began each day for us with thoughts that we shall never forget, until the closing moments of each day, we opened our hearts and minds to finding him, who is the way of all life.

Who would ever have believed that 6,000 women could sit quietly, preparing their minds for a study of God's work, as the trio from Syracuse led the worship each morning. But we did just that. And how much more vital *Hebrews* has become to us, because Dr. Moffett was able to make that book live and breathe for us, as he led the Bible study each morning.

Each evening, we wondered if that had been the mountain-top experience, and if the next evening would be a let-down. But each evening, we were challenged anew by the implications of the theme for that evening, and there was no thought of comparison in our minds. Mrs. James D. Wyker, president of the Department of United Church Women, sounded the keynote for the week, and challenged us with these words: "We who are professing Christians have accepted the statement (Christ Is the Way) and given lip service to it. In today's world, we are called upon to prove it." And throughout the rest of the week, we aimed to prove that we did believe it.

Dr. John A. Mackay was the immediate choice and the perfect one to present "Christ Is the Way of Truth," for his prophetic voice in matters of religious liberty and his own Christian faith cause us to turn to him for guidance in this matter. Dr. Mackay asked, "What is truth?" and answered his question, "The Christian answer to the question of truth is that it is related to a person—Jesus Christ. He is the pathway to truth. He is the truth itself."

Who will ever forget the living picture of "Hope," and the plaintive cry of hopelessness, "Oh, that I knew where I might find Him." And the answer that thrills us always, "If ye truly seek me, ye shall surely find me," as it was brought to a world seeking Christ, the way of Hope, by four leaders from troubled lands of our world. And who will forget the thrill of the moment when "Hope" tore the blindfold from her eyes, and cried, "Oh, sing a new song unto the Lord." The hope of victory had replaced the plaintive cry of hopelessness.

The Friday evening presentation had all the glamour and all the thrill of a first night on Broadway. But soon we forgot the glamour and saw only the struggle of the young minister as he tried so desperately to show Christ, the way of Love, to the people of his church. And we were sobered by the realization that there are in the world today people who are willing to give their very lives, that Christ the way of Love may triumph.

Who will ever forget a single pair of shoes spotlighted on the huge stage of the Hall of Music, or the prayer, "Give us peace in our time, O Lord." And who of us, watching and listening, didn't echo that same prayer in our hearts as those shoes were put upon the feet of women who know the horrors of war, and know, too, the answer to war, that only Christ is the way of Peace. And how vividly we saw the fact that every day we sit at the peace table. And how we rejoiced that young people were ready to dedicate their lives to carry the message of peace to their world.

In the next four years we will be hearing much about "areas of concern." They were explained to us by Dr. Hermann N. Morse, Dr. Charles T. Leber, and Dr. Ganse Little, of the three Boards to which women's organizations contribute—the Board of National Missions, the Board of Foreign Missions, and the Board of Christian Education. Each of these men challenged us to study these areas and to present at home the urgency of the day in which we live. These areas of concern will be the basis for our study in program, in the objects of special giving, and in every emphasis for the next four years. Missionaries and friends from overseas, massed on the platform, answered questions as to their needs and opportunities by the very effective use of flags from their countries. The members of the Board of National Missions, the staff and workers in the field, and students from every mission school formed the answer to problems relating to their concerns. Students from Maryville College dramatically portrayed the concerns of young people on our college campuses, as they seek the new and living way.

Each morning and each evening, we drank in the inspiration and the challenge of the moment. Then each afternoon, we rolled up our sleeves and really went to work. Over a hundred discussion groups met, with a small enough group

of women in each, that they could really participate in the earnest discussion for that day. The over-all question of the groups was this—"We know that Christ *is* the Way—of Truth, of Love, of Peace, and of Hope. How can we prove that to the world?" And these groups really did much serious thinking, not always agreeing on ways and methods, but always agreeing on the goal they wanted to reach. It is from these discussions, and from the findings of these groups, that the newly-elected Executive Committee of the National Council formulated the excellent objectives for the next four years. It is a thrilling thing to know that every woman there who participated in a discussion group had a part in writing these objectives.

Many of the lasting impressions we will carry from the Purdue meeting are due to the beauty and the immensity and efficiency of the Hall of Music, where the morning and evening meetings were held. So large that a regulation-size football field could be placed within it, it was still so homey and intimate that those on the platform never felt too far away from the audience. And the lighting and staging facilities were a program committee's dream. How effectively the lights were lowered to bring quiet as we were summoned each noontime to prayer! And this noontime prayer fellowship will live with us long after Purdue, for every time we hear the clock strike noon hour, wherever we are we will be remembering.

We will be remembering many things—the friends who came from many lands to give us of their hope and love and courage; the students of the Maryville Choir, so generous and so eager to help; the National Missions Mosaic Choir, which added so much color; the speakers who challenged us to walk where the Master had walked, in peace and love and truth and hope; our secretaries, without whose consecrated hard work the meeting could not have been; the women of Indiana Synodical, always there when we needed help; the University Church, with all of its facilities at our disposal; Rosa Page Welch and her beautiful voice and shining face; the thousand or more women who served as hostesses, discussion leaders, Sunday school teachers, ushers, and wherever they were needed; *Today,* written by Mrs. Paul Moser, whom we missed so much; the Communion Service, when we broke bread together with Christian sisters around the world; the visit of the Moderator of the General Assembly.

Yes, all these we will be remembering at noontime. And we will lift our hearts to God in grateful praise for the experience of fellowship that we had, and we will pray that we may prove worthy of the opportunity that was ours. We will pray every noontime for Mrs. Salsbury, the president of the National Council, and the Executive Committee, that God will bless them and give them courage and wisdom and consecration for their tasks. And we will pray for the great body of Presbyterian women that we were privileged to represent—that we may ever press forward with courage, knowing that Christ is the Way.

SECTION

CHRIST IS THE WAY

2. Christ Is the Way

Is There a Way?

A VISUAL PRELUDE

MRS. ANDREW"—really Mrs. Every Presbyterian Woman—through the medium of a film presentation at the opening session of the National Meeting, found herself sitting at this very opening session, looking at her program, "Christ Is the Way," and meditatively looking back to her frantic preparation for the meeting itself—to the desperate problems of her home, her community, her world.

The flash-back technique took 6,000 Presbyterian women back home—took them back to an evaluation of whether Christ *is* the Way for them. One hectic morning finds Mrs. Andrew packing; so many problems confront her: suspicion reflected in attitudes toward the army, toward politics; the woman who is to carry her responsibility for the next women's association program wants some new emphasis rather than missions.

Problems even follow her to the railroad station; there is the drunken man who bumps into her and her wonderment of, "Why don't they do something with people like that!" Then she sees a young crippled soldier wheeled by his parents. She asks herself, "Are wars inevitable?"

And then she finds a new kind of "problem" at Purdue. She is surprised to find nationalities and races from all over the world living together as roommates. She shrugs away her surprise when she learns that women from Korea and China are roommates—and friends, in Christ.

Finally, she "finds" herself back in the Hall of Music at Purdue University, on one side of her a beautiful young woman from the Eastern part of the world. She looks at the young woman and her expression softens; she looks at her program book and the theme for the meeting, "Christ Is the Way." Then she asks herself prayerfully: "Is Christ the way for me? Do I know what the truth is? Do I search for the truth, or do I just accept what I hear? Is he the way for me to love the unlovely? Do I shrink from the sick—the ugly—the neglected? Is he the way for my children? Is he the way for me to tackle the problems of war? What do I do to build peace? Is he the way for me to find my place in this fellowship?"

And, finally, she prays:

"Dear Lord, forgive me for the things I ought to have done, for the things I have left undone. Forgive me for not seeking thee as the way. Amen."

The Keynote Address

Jesus Christ, the Way

MRS. JAMES D. WYKER

AGAINST the backdrop of modern life, with all of its chaos and confusion, we must positively bear witness to the fact that JESUS CHRIST IS THE WAY. The jungle in life today is no longer the maze of wild tigers, lions, and panthers, but the jungle of *ideas*—social, political, and economic. These ideas can destroy us unless we turn to the only adequate source for our solutions and bear witness to the fact that CHRIST IS THE WAY.

* * * * *

Two ideologies are coming head on against each other in the struggle today for the minds and hearts of men. One ideology insists that man can depend upon his own judgments, his own decisions, that he is capable of working out his own destiny. The other ideology insists that man cannot depend upon himself alone; that back of technology, mechanization, and natural laws there is a POWER that is God, and man cannot fulfill his purpose without depending on Him as source for strength and guidance. This is God's world and man will find fulfillment both for himself and the world if he seeks God's will and believes the way is Christ, the Lord. These are not trite statements, but hard and proven realities.

There are many "dangers" in our world today. Fascism is as dangerous as Communism and we want none of either. We rejoice in the fact that many church women are stepping out to take their place by the side of men who refuse to let our country become either communist or fascist. They take their stand for democracy—based on a spiritual foundation.

The Central Committee of the World Council of Churches, speaking on the theme of the Evanston Assembly, wrote:

> The world is full of false hopes, of fear and despair. Religious indifference is widespread. In the churches, spiritual power and triumphant hope are not clearly manifest. Though there is much active evangelism, the old paganisms still maintain their power in many parts of the world, while on the other hand there are very few points at which the church is breaking out of its isolation into the world of those who hold to such modern substitutes for the gospel as communism and other political messianisms, scientific humanism and certain forms of existentialism, or are indifferent to every religious or quasi-religious faith. The presence of secularism within the church is deeply marked. Now as always, man's greatest need is God's greatest opportunity. We think therefore that the main theme of the Assembly should be along the lines of the affirmation that Jesus Christ is the only hope of both the church and the world.

* * * * *

CHRIST IS THE WAY. We who are professing Christians have accepted that statement and given lip service to it. In today's world, we are called upon to prove it. Church membership has not been difficult to achieve. In the United

States it has *cost* us little and has only exacted from us some of our time and what money we thought we could spare.

We are strengthened as we join not only those in our own communions, but Christians working in the National Council of Churches, in the World Council of Churches, and the International Missionary Council, bearing testimony to the fact that in our bewildered world today CHRIST IS THE HOPE—the way *out!*

* * * * *

The sum total of the life of Christ is found in the shortest biography ever written—HE TOOK UPON HIMSELF. Though without sin, he had so grown in sensitivity that he took upon himself the sins, the wrongs, the injustices of mankind—and went to the cross, bearing these burdens. His "way" is so simple, yet so profound, that nearly two thousand years after his death, men are only dimly understanding his message and his life. In so far as we follow him, will the "way" be made clear.

* * * * *

There are two distinct schools of thought among Christians today. One believes that God in his own time will work out the problems in our world, and there is little that man can do about them. Others believe that while God is working toward a better world, we are his messengers, his witnesses, and through us can come some answers in making his will known in society today. This school of thought insists that not only in the second coming of Christ but in his presence today is living promise and fulfillment.

* * * * *

While Christ is our Hope, there is the knowledge that down through history even when the outlook was most discouraging and the majority of people had succumbed to the prevailing mood of the times, there has been a remnant of believers who always *held,* a small group to bear witness to the fact that CHRIST IS THE WAY—now and forever.

* * * * *

So—our hope today is that while we meet in assemblies to study and to understand, to seek for solutions in our confused society, there *is* a way out—and that way is JESUS CHRIST, OUR LORD.

Dedication of the Week

MRS. W. VERNE BUCHANAN

LET us recall the setting of the upper room as the disciples were gathered for the Passover. In the midst of their confusion and dismay over the circumstances, Peter asked:

(Here followed the reading of John 13:36; 14:4-11.)

We proclaim Jesus Christ the Way. Yet we will not know for sure that this is true unless we take step after step in obedience. We cannot expect that others

have made this week possible for us—that there will be poured on us inspiration and new insights and new directives. These will come from within each of us—to the extent that we honestly turn in faith to seek him . . . and walk along the way he walks. For he still walks today—along the streets of every village and city around the world.

I plead with each of you to dedicate this week to truly seeking him, using the words of our hymn as the sincere prayer of your own hearts.

(Hymn, Christ of the Upward Way. While this hymn was being sung, the curtains parted showing the cross on the top of several levels . . . against a dark blue sky with a faint rose light at the base. Rosa Page Welch had taken her place in front of a microphone on the level immediately below the cross.)

Let us never forget that our theme is chosen from the words of our Lord directly before he went out to walk the way of the cross.

We know that the only thing that keeps us from the Way is our very own self . . . so let us dedicate this week to following him.

He is the way of victory—over our moods—over self-pity.
Is he the Way for you?

He is the way of discipline—over self-indulgence—over self-satisfaction—over self-seeking.
Is he the Way for you?

He has put our feet in a "large place" and we are on our way to the Kingdom-House of *many* mansions.
How is your littleness?

Each of us individually must go with him, even as this woman representing each of you walks to the foot of the cross. Remember, as you are "emptied of sin and self" that he who walks with you is tenderly understanding. "Let not your heart be troubled," he said, just before he said, "I am the Way."

Let us pray, believing . . .

(Woman entered and knelt at foot of cross as Rosa Page Welch sang "Spirit of the Living God.")

Our purpose as women of the Church is to "further the work of the Kingdom of God." Let us dedicate this week to making that purpose a reality. By "further" we mean get ahead to places we haven't been before in our ideas of kingdom building. In order to do that, we must have open minds and open hearts. We must be willing to form new convictions. Nothing we have ever done or thought before is good enough for now. You may not agree with all any one speaker says, but if you are stirred to *think* . . . and if you ask in his name, he has promised the *Spirit of Truth* to be with us as we walk.

Will we be ready to receive him—no matter what idea he shatters—no matter what work he demands? . . . Let us hope to see new problems, new places, new methods. Let us not be afraid to look at the factors in our contemporary life which are crucifying our Lord today.

The members of the Executive Committee of the National Council in presenting the program to you ask that you join them in its dedication—and in our

prayer that it will lead straight to the heart of God—for he found it in his heart to reveal the Way of Love.

(The Executive Committee moved to a level below the cross as Rosa Page Welch sang, "Were the Whole Realm of Nature Mine," etc.)

Let us dedicate the week to finding his way through other women. Never again will this particular group of women be together. In that sense it is a chance of a lifetime. And probably seldom will many of us have a similar opportunity to know so many people from so many parts of our own country, women from many other denominations, women who have confessed their faith in Christ in scores of different languages in churches that go around the world. Each of these women has a different treasure to offer you . . . from the depth and height of Christian experience in a place in which you have not been. In the same manner you have a treasure to offer to her. Because each of us acknowledges Christ the Way, we are already one at heart. It will be easier in the days that are ahead to ease each other's burden, to strengthen each other in the great task. Our way will be more sure because we have broken bread together, because we have been together. For our God is a great God, holding the whole world in his everlasting arms.

(As overseas guests took their places before the cross, Rosa Page Welch sang: "He's Got the Whole World in His Hands.")

And now let us dedicate this week to finding out how we may proclaim Christ, the Way, to others. For this is the work that we are committed to do. It is the primary emphasis of our organized effort—that he should be known in every area of human life in every country of the world. We give ourselves, as well as our money—walking side by side with those messengers of ours, understanding their bewilderment in strange situations, praying through their difficulties, rejoicing in their companions of other nationalities, *asking . . . seeking . . . knocking . . .* for new ways and new places in which we may share this glorious news.

You, of course, must do these works of God for him in your own home and community, but *together* we do them in the wider work of the Church. So, as some of the missionaries and Christian workers of our Church come down the aisle to dedicate our work, by the side of each will be a synodical president or a woman representing one of your Boards—representing *you* in your work through the Presbyterian Women's Organizations. *Together* we dedicate ourselves as partners in obedience. Let us intercede God's blessing on the work of our hands and our hearts.

(As Rosa Page Welch sang the stanzas and the congregation joined in the chorus of "We've a Story to Tell to the Nations," down the aisle came synodical presidents and Board representatives, each accompanied by a missionary. As they knelt at the foot of the cross, the rose-colored lights grew brighter and brighter. Mrs. Buchanan used the words of the theme hymn as a closing prayer, then softly and off-stage the choir sang the last stanza, and the curtains were slowly drawn.)

BENEDICTION: Ephesians 3:20-21

Christ Is the Way of Truth

OPENING WORSHIP

Lights were lowered in the auditorium. A slide, reproducing Munkascy's painting, "Christ Before Pilate," was thrown on the screen.

A Reader and other voices read from John 18 and 19.

The picture on the screen faded away, and a verse choir, dressed as the people in the painting, continued:

First Woman: "What is truth?" he asked! and then he never even waited for an answer!

Second Woman: Oh, that Pilate! Did you notice how nervous his hands were? How he twisted and untwisted his fingers? Just sat there scowling, and looking down?

Third Woman: You could see that he wanted to please both sides; and a moment always comes when you can't do that! You have to decide between right and wrong.

Fourth Woman: Well, it was clear as day who was right! Didn't you notice how quietly Jesus of Nazareth stood there—so strong and so quiet, and his eyes so steady. It broke my heart to see him—with his hands tied with rope.

Fifth Woman: Do you all remember the day we took our children to him, and those wonderful hands blessed the babies? Why, he never did anything wrong in his life! Just making sick people well—is *that* dangerous?

Sixth Woman: Did you know that Pilate's wife sent him a note and begged him not to hurt that man, for she had actually had a dream about it!

Fifth Woman: Dreaming isn't enough—to prove a man innocent.

Seventh Woman: The thing I can't get over was the meanness everybody showed. Even Caiaphas, the High Priest, pointing his arm cruelly at Jesus and shouting away at Pilate, actually climbing up the steps of the judgment hall, in his rage! Why should he get so excited?

Second Woman: He'll get plenty out of it politically speaking, if he holds himself in favor as the head of that crowd.

Eighth Woman: And that violent fellow in the center of the crowd. I suppose he got up on a chair! Anyhow, yelling and pointing in the most vicious way! And that wretched sneering creature, bent nearly sideways, wasn't he savage?

First Man and Second Man: We are talking about this ugly mood, too! Did you notice that man back of Jesus who kept waving his arms and shouting at the top of his lungs: "Crucify him! Crucify him!" *(Imitates waving his arms.)*

Second Man: That's the trouble with the rabble, their fury gets out of hand! If they only knew what they were yelling about! As if you can get rid of truth that simply!

THIRD MAN: As far as I could see, the only two calm persons there were Jesus himself and that woman holding a baby, over near the pillar. She looked as if she cared.

WOMEN'S SPEECH CHOIR *(each interjecting spontaneous sentences to the woman nearest her, or walking over to say something to another woman):* "Of course she cared! She's my neighbor, and Jesus healed her little boy at sunset time, not long ago!" "She was with us the day Jesus blessed all our children." "Remember how the disciples tried to send us away? Isn't that just like men?" "Oh, come now! Don't go making generalizations, too!" "I wonder who that old man was near Pilate—the one up on the top step? Did you ever see anybody try harder to influence Pilate? What could he have against Jesus, anyhow?" "For that matter, how could *anybody* have a single thing against Jesus? Did he ever do wrong? Of course not! Just poured out his loving-kindness on everybody all day long." "People forget too soon, that's the trouble—and lies have long legs! Falsehood travels too fast!"

THIRD MAN *(nodding and tapping his scroll):* Isaiah said it, centuries ago: *"Truth* has fallen in the street." This has been a bad day for this city! All those unjust implications. Believe me, this will go further still, I'm afraid.

FOURTH MAN: Then why didn't you speak up, yourself, friend?

THIRD MAN *(wheeling on him, doubling up his fist in anger):* And did I hear *you* saying a good word for him, you virtuous hypocrite?

FOURTH MAN *(backing away):* Now! Now! Who wants to get involved in a sorry spectacle like that?

FIFTH MAN: Isaiah again! Listen—*"Judgment is turned away backward, and justice stands afar off!"* So that's why nobody dared protest, the only really honest man I ever met—this Jesus of Nazareth. Just don't want to get involved —even on the right side!

SIXTH MAN: Today, too, remember? "For this cause was I born, to bear witness to the truth!" Without suspicion and hatred and fear all around, he just looked Pilate in the eye, courageously.

SEVENTH MAN: Yes, but who *can* you trust, nowadays?

EIGHTH MAN *(who has also been reading his scroll, now points at it excitedly):* I see you all have your scrolls with you, too; so just see how, 700 years ago, Isaiah described our city as it is today. You can't escape feeling uncomfortable to find we haven't outgrown such ancient sins, even yet!

FIRST MAN *(as they search through scrolls):* I wonder what they thought in those days of this prophetic voice?

SIXTH MAN: Probably thought there'd be more harmony in the congregation if he had confined himself to the Twenty-third Psalm!

EIGHTH MAN: Are you ready? Beginning with Chapter 59. *(He reads Isaiah 59:1*

WINEBRENNER THEOLOGICAL

and others, unrolling their scrolls, join in at second verse and read in unison through verse 15.)

HYMN: Once to Every Man and Nation (*The Hymnal,* No. 373)

ADDRESS: "WHAT IS TRUTH?" **Dr. John A. Mackay**

Mrs. Buchanan, ladies and gentlemen, fellow Presbyterians and Christian friends:

This great meeting on the campus of Purdue stirs memories of former meetings relating to the development of the council of Presbyterian women. My thoughts go back eighteen years to Asheville in the mountains of North Carolina, even before the council was formed. It was my privilege to speak there at that time. I can think of nothing, literally nothing, that has taken place in recent times in American Christianity that parallels in any way or has the same degree of importance, as the resurgence of the laity, now men as well as women. I've been close to the corresponding movement among Presbyterian men and often when I was thrilled at the meetings sponsored by the men's council I have said to them, "It's wonderful that what you are doing is catching up with the women." And I've been very sincere about that for American Presbyterianism and American Protestantism owe an incalculable gift to womanhood. This great lay resurgence, men and women marching side by side, is one of those things which match the present fanatic, revolutionary, awesome time.

The burning question of our country and of our time is, "What is truth?" There was a time, not so very long ago, when the question of truth was to a very large extent an academic one. A famous philosopher in the early years of this century said that what he enjoyed most was chasing truth like a bird and when he got it and encaged it, he let the bird out again for the pure superb joy of another chase. Those were calm, undisturbed days when the question of truth could be largely reduced to a game. But no longer is that so. Whatever else our generation is, it is not complacent. It is deeply passionate. No longer is the symbol of truth an encaged bird after a hunt, but an unfurled banner with emblems and with slogans.

What is the evidence that in our country, for example, the question of truth has become once more a burning issue? One evidence is a congressional inquiry, centering in our nation's capital, highly dramatized and nationally televised. At the heart of it is the question of truth; what is that statement of truth which corresponds to the facts?

It is part of our inquiry to question whether we have now come to a moment in history when there are forbidden frontiers of knowledge. Are there some books which must not be consulted, which must not be put in certain libraries? Must we deny to our teachers in universities the freedom to express truth clearly and freely as they apprehend it?

There is also a church letter, a so-called "Presbyterian letter," issued by our General Council. One of its pivotal affirmations is this: "The majesty of truth must be preserved at all times and at all costs." The letter was deeply concerned that in our fight against Communism which is an everlasting menace we were

gradually adopting a Communist philosophy of lies. The letter was designed to stimulate a calm process of reflection.

The question of truth is thrust upon us—as never before. And may I say, with no sense of denominational pride but with a deep sense of denominational responsibility, that when it comes to the question of truth we Presbyterians are in full line with our tradition. One of the great contributions of Presbyterianism to the full reformed family of churches has been its insistence upon doctrine, theology, a structure of truth, to illumine thought and to guide action. And at all hands I sense it in youth services, in women's groups, where men come together, they are all seeking a deeper and more intelligent understanding of our Christian faith, ideas which shall serve them like lenses, to bring the divine realities nearer or to make hidden things visible. They're not looking for cold, dead, dry scholastic truth but for truth that sings. Truth with a lilt with it. And will you allow me to say that the only kind of truth that can match the onward march of Communism in many parts of the world today is truth that sings. The Communists feel that the radiant forces of the universe are with them, that their hour has struck; and so in many instances they have been known to sing and to dance. The time has come when we Christians must have our structural truth, our ideas regarding the great eternal things—ideas which will give light to the eye and warmth and courage and militant ardor to the heart as we move forward for the kingdom of God and his Christ.

That is the question about truth. What is the answer? I cannot express gratitude which is deep enough to those who organized this program for having given it a very simple, luminous, basic, theological structure. For the moment you put as the caption of a day, "Jesus Christ is the Way—to Truth," you are making a theological affirmation. Jesus Christ is the gateway to truth, the course, the road along which you walk to the truth, but he is also the mansion of truth at the end of the road. He is the roadway, he is the goal. The most basic affirmation of Holy Christian faith is that Christianity is the religion of a person; that Christian truth centers in a person; it is the truth as it is in Jesus. Where is it found? It is no exaggeration to say that the Bible, both the Old Testament and the New, is a book about Jesus Christ the Truth. He is the core of the Bible. He is its message. And also Jesus Christ, the Truth, is the clue to our understanding of the Bible. It is only as we look at him, and understand him, and experience him that the Bible becomes a luminous book for us, and a great fountain of life.

Now there are two ways in which Jesus Christ becomes the truth. The contemplation of Christ, as we find him in Holy Scripture, is the gateway to truth. To study him, his personality, what he did, his attitude, his point of view, his words, these constitute the gateway to truth. It is when we contemplate Christ that we get the truth about God. Now this is basic. The fundamental question is what is at the heart of this universe? What is behind history? What kind of a world is this? Is history subject to an inexorable, mechanical, process, or are things a mere drift? Is it true as a great contemporary French thinker puts it, that man is more of an orphan than he knows; that his ideas about God the Father are linked to his childhood or adolescence; that there is no God? But

Jesus said that there is a God. The deepest thing about him is that he is a Father, and that this Father cares, that his love extends not only to nice people, to good people, to people who qualify by their record to commune with him, but he is interested in nasty people, spoiled people, people without a claim upon his love, and that he takes the initiative and pursues them. He loves his enemies and tries to redeem them. Our greatest living historian, Arnold J. Toynbee, reechoes a Biblical truth, when he says that persons are more important than civilizations and that every civilization must ultimately be judged by its attitude toward persons and by the type of persons that it succeeds in producing. That is so because God Almighty, the Father Everlasting, is interested in people and in producing a certain type of men and women who reflect his own character.

The root trouble of our culture and of our civilization is that this truth about man is not recognized. Man tries to make himself after his own image, and the world after his own image and so becomes sub-human or anti-human. Jesus tells us the truth about man, that man becomes man when he is God-man. But that makes clear that the greatest of human problems is how to change man—this self-centered being who believes a lie—how to convince him that he fulfills his true nature and destiny when he fits into God's great scheme of things and when he strives to be God-like in his thought and in his action.

Nothing is more important today than that we should grasp what God's purpose in history is; that God Almighty has instituted a plan whereby men and women can be totally changed, transformed, whereby all their problems can be met; that there can come a springtime and a rebirth and that the central thing in history is God's plan in Christ Jesus, the Truth.

Knowledge about Christ, the Truth, must lead us to commitment to Christ, the Truth. Now that is the crucial thing—not merely contemplation of it, getting excitedly enthusiastic about this wonderful personality, but calmly, decisively committing ourselves to him who is the Truth. Commitment is the decisive issue.

In our Presbyterian heritage of faith, our commitment is symbolized in that great emblem which inspired our New Life Movement, John Calvin's quest, an open hand and in the hand a flaming heart and the words, "My heart I give thee, Lord, eagerly and sincerely." What are the proofs of this commitment? First, this commitment to Christ, the Truth, brings spiritual freedom. I become unbound. I am liberated now from a false life, from believing a lie about my selfhood. What is that lie about my selfhood? That I can be truly man when I live a self-centered life. I know that a self-centered, selfish person is a living lie, violating the truth about human nature and frustrating God's plan for his creatures.

Spiritual freedom is a liberation from false ideas, from all sorts of false fears and things that make people nervous and neurotic, taking away the serenity and the calm. If we commit ourselves to Jesus Christ, the Truth, we shall be liberated from fear of those who malign and criticize us falsely. Why? Because we can leave the liar and the false witness to God. We can calmly go on with our job and not waste time in resentment or losing our sleep, but know that God has given us a mission to fulfill, and we can leave all the rest to God.

But there is more than that. There can come an intellectual insight as a result

of a commitment to Christ. Nothing is more needed today than to analyze in the light of Christ and of God's purpose in Christ that term *security,* the major term in American thinking at the present time. What is happening in our time now is that righteousness means nothing. The only thing that matters is security and at the moment security is interpreted subjectively by groups and individuals. Now the sooner we return to the *majesty of righteousness* the better. Even the most powerful nation on earth owes its security as a nation, its welfare and its stability to conforming to the law, to the righteousness of the living God.

You will find people who will say that if one is sincere, if his religion is sincere, that is all that can be demanded. But the truth is that some of the sincerest people, some of the most fanatically devoted people have represented in their actions a complete deviation or aberration from the truth. That great Frenchman, Pascal, said, "Men never do evil so heartily as when they do it from religious convictions." One can have convictions, religious convictions, that run counter to the mind of Christ. People who have those convictions can become *fanatic;* they are no longer interested in ideas which challenge them, because a fanatic is simply a *person who feels.* He won't think. He is incapable of thinking.

It is a Biblical instinct which the great poet, John Milton, re-echoes in his extraordinary analysis of some of the characters in *Paradise Lost,* that there can come a moment when a person develops a fanaticism of such a kind that fear means nothing. You may do what you like with him, with his interests, with his country, but you can't terrorize him by the threat of force. Now there are people like that in the world today and we are simply fooling ourselves if we think that we can deal with them as if they were purely rational and calmly reflective, by any threat of force or retaliation. What I'm pleading for is that this terrible thing called fanaticism which is not amenable to reason or to thought should be dealt with as one of the most tremendous psychological and theological problems of our time. Now we know in ordinary life that when we get blazingly mad at one another we've got to cool off first before there's any chance whatever of being reasonable. We ought to apply that to human affairs in accordance with the procedures of God and of our Lord Jesus Christ, in loving our enemies, in making them feel that we are concerned about them as human beings, and that we long for the moment when we can calmly as man to man or group to group get down to real business.

And finally, commitment to Jesus Christ, the Truth, is a moral sensitivity. We become sensitive to lies in any form. The more the personal truth possesses us the less inclined we are in words or in gestures or in attitudes to express falsehood in any form. It becomes utterly foreign to us. As members of the Christian community we shall speak truth one to another. For in that great letter to the Ephesians, a lie or falsehood is a stab at the life of the community. The truth, even when strongly held, must be spoken in love. Why? Because love is itself a part of truth. We can differ. We can have great differences. But let us hold the truth in love. "Let us agree to differ," as a great Chinese Christian said, "and resolve to love within the unity of the faith that makes possible a wide diversity in the commitment to the one Lord Jesus Christ who is the truth."

CLOSING WORSHIP: His Truth Is Marching On *(Responsive Reading)*

LEADER: Jesus said: "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free." (John 8:31-32, R.S.V.)

SOLO *(from rear of auditorium):*

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword;
His truth is marching on.

CONGREGATION *(everybody singing refrain):*

Glory! glory! Hallelujah! Glory! glory! Hallelujah!
Glory! glory! Hallelujah! His truth is marching on!

MEN'S SPEECH CHOIR: I saw . . . the Lord . . . high and lifted up, and his train filled the temple. Above it stood the seraphims . . . and one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory . . . Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. (Isaiah 6:1-5)

WOMEN'S SPEECH CHOIR: Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also, I heard the voice of the Lord, saying: Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people. (Isaiah 6:6-9)

SOLO:

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
O be swift, my soul, to answer Him, be jubilant, my feet!
Our God is marching on.

CONGREGATION:

Glory! glory! Hallelujah! Glory! glory! Hallelujah!
Glory! glory! Hallelujah! His truth is marching on.

SOLO: He is sifting out the hearts of men before His judgment seat.

LEADER: Whatsoever things are true . . . think on these things. (Philippians 4:8)

MEN'S SPEECH CHOIR: Let us draw near with a true heart . . . having our hearts sprinkled from an evil conscience. . . . (Hebrews 10:22)

WOMEN'S SPEECH CHOIR: With a true heart! Having our hearts sprinkled from an evil conscience!

SOLO: He is sifting out the souls of men before His judgment seat.

LEADER: Whatsoever things are *honest*—think on these things.

MEN'S SPEECH CHOIR: Having your conversation honest, that whereas they speak against you as evil doers, they may, by your good works, which they behold, glorify God in the day of visitation. (I Peter 2:12, R.S.V.)

WOMEN'S SPEECH CHOIR: Your conversation honest! Your good works, which they behold, glorify God!

SOLO: He is sifting out the hearts of men before His judgment seat.

LEADER: Whatsoever things are *pure*—think on these things.

MEN'S SPEECH CHOIR: Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure. (Titus 1:15)

WOMEN'S SPEECH CHOIR: Unto the pure—all things are pure! Unto the defiled nothing is pure! Nothing!

LEADER: Whatsoever things are *lovely* and of *good report*—think on these things.

MEN'S SPEECH CHOIR: Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments: They were stoned, they were sawn asunder, were tempted, were slain with the sword . . . being destitute, afflicted, tormented; (of whom the world was not worthy) . . . And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. (Hebrews 11:36-40)

WOMEN'S SPEECH CHOIR: A good report—through faith! That they, without us, should not be made perfect!

SOLO: He is sifting out the souls of men before His judgment seat.

LEADER: If there be any *virtue*—think on these things.

MEN'S SPEECH CHOIR: Through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that . . . ye might be partakers of the divine nature. . . . (II Peter 1:3, 4)

WOMEN'S SPEECH CHOIR: Who hath called us to glory and virtue! That we might be partakers of the divine nature.

LEADER: If there be any *praise*—think on these things.

MEN'S SPEECH CHOIR: For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth. (Isaiah 38:18, 19)

WOMEN'S SPEECH CHOIR: The living, the living, he shall praise thee, as I do this day! The father to the children shall make known thy truth!

SOLO: In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free!
While God is marching on.

CONGREGATION:

Glory! glory! Hallelujah! Glory! glory! Hallelujah!
Glory! glory! Hallelujah! His truth is marching on.

MEN'S SPEECH CHOIR: Then said Jesus: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matthew 12:36)

WOMEN'S SPEECH CHOIR: For every idle word—justified! Or, for every idle word —condemned!

PRAYER OF DEDICATION *(congregation, in unison, standing):*

(*The Hymnal,* No. 245)

Take Thou our minds, dear Lord, we humbly pray;
Give us the mind of Christ each passing day;
Teach us to know the truth that sets us free;
Grant us in all our thoughts to honor Thee.
Take Thou our hearts, O Christ—they are Thine own;
Come Thou within our souls and claim Thy throne;
Help us to shed abroad Thy deathless love;
Use us to make the earth like heaven above. Amen.

—William H. Foulkes

BENEDICTION: Now the God of all grace who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you; to him be glory and dominion, forever and ever. Amen. *(Organist played "His Truth Is Marching On," as congregation left auditorium.)*

Christ Is the Way of Hope

OPENING WORSHIP

Background: The painting, "Hope," by George Frederick Watts, is on the stage. As the blindfolded woman plucks the one remaining string on her lyre, an off-stage harpist plays phrases from "Elijah," by Mendelssohn. A soft, greenish haze dimly lights the scene until the end when the light grows brighter gradually, showing what "hope" is—*light,* and the triumph of light over darkness.

As the off-stage harpist plays the plaintive opening notes, "Oh, that I knew where I might find Him!" a solo voice, also unseen, follows with the same phrase, singing it searchingly.

A *Reader* reads Job 23:3-10; then the harpist repeats the opening notes, followed by another solo voice singing the phrase.

Again the *Reader,* from Job 23 and 24.

The blue-green light brightens to show Hope more clearly, and a figure enters from behind the globe, singing: "Oh, that I knew where I might find Him!" Five additional figures enter, one at a time, each one echoing the phrase, "Oh, that I knew where I might find Him!"

READER: Having no hope, and without God in the world. (Ephesians 2:12)

Harpist plays additional phrases from "Elijah," and a large chorus enters stage dressed in variety of peasant, Oriental, or South American costume, and sings the triumphant answer of hope, the anthem, "If with all your hearts ye truly seek me, ye shall ever surely find me, thus saith our God!"

READER: Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. (Romans 15:13)

TESTIMONY **Mrs. Sandor Agoston, Yugoslavia**

Thank God that I am living today, just in this world of today, which looks out fighting and struggling for the solution of its many problems. And thank God that my Church is one of those to whom God has entrusted to bear some difficulties and to struggle and to fight. My Church is one of the least denominations of Europe, the Reformed Christian Church in Yugoslavia. The 35,000 members of our Church live in lesser or bigger groups along the northern border of our country. As for our nationality, we are Hungarian with a few exceptions, and the language of our services is the Hungarian one. During the last forty years the rule and governmental forms in our country changed seven times. During this time we have learned well the first verse of chapter 13 of the Roman letter: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

* * * * *

Suddenly, as if by a wonder, our country, tightly closed up after the Second World War, opened a door and let come in the delegates of the Presbyterian Church of U.S.A., who brought us the love and greeting of 500,000 of American Presbyterian women.

The three American delegates told me just a little about the great work your Church is doing in foreign missions. And suddenly I became so glad, but afraid, too. Afraid—as our Church has not thought of the commandment of our Lord given us as his last will before departing from the earth, "Go therefore and make disciples of all nations." We thought that is a commandment that must be not observed by us, as we are so few, and of course we cannot go anywhere from our country. I shared my new experience with a little group of girls in my village, eager to hear the Word of God in every time. And they found right off the best solution. They collected on that evening 1,000 dinars. The real value of it was in that time just one single dollar. Now how can the Presbyterian Church in U.S.A. use a single dollar sent by us? We learned by chance that there is a man making lovely little dolls and other little articles of wood—and just in our special Hungarian style. We sent a parcel with these little dolls to the Board of Foreign Missions to New York—and God blessed our weak effort. The thousand dinars changed into 1,000 dollars.

* * * * *

Christ's love manifested in our American sisters had made a deep impression upon us. Looking for it in ourselves, we found that the same love made us

glow for all noble purposes of helping the poor and neglected ones on the earth. It is by Christ that we felt suddenly how heartwarming it is to care for others. It is Christ who awakens responsibility in us toward our brethren more wretched than ourselves, and it is through our deep gratefulness to Christ that all good deeds done by us have the "source of life." And there we became suddenly aware that thousands of buds decorate the old cut-down tree, the Reformed Christian Church, in thousands of promises. The old tree will bring forth boughs like a plant and will bring forth fruit to the glory of our Lord. All this is by no means our merit, but it is the grace of our Father, the love of our Jesus Christ, who has wrought by his Holy Spirit this wonder in our Church. *Soli Deo Gloria!*

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READER: For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. (Job 14:7-9)

CHOIR: That cause can neither be lost nor stayed
Which takes the course of what God hath made.
—Danish Folk Tune; *The Hymnal for Youth,* No. 237

TESTIMONY **Mrs. Franz von Hammerstein, Germany**

Some of these people here on the stage who came grasping for hope look just like my countrymen—they too are desperately in search of some hope to hold on.

I come from Berlin, which you know is the open gate to the Soviet zone of Germany. I am trying to be a speaker for the people of that zone. They seldom have a chance to be heard over here.

What do they hope for? Where is help going to come from? In the evenings with their doors closed and pillows all around to muffle the sound, they listen in secret to western radio stations. They hear the Voice of America tell about freedom and a better life, and they hear western statesmen promise: "Hold on, we shall help you." These voices sound like the Gospel to them and all hopes cling to them. Unfortunately, it is a wrong gospel. Also, from the climax of hope they again and again are thrown down into despair and resignation.

In February of this year the foreign secretaries of the big powers were to have a conference in Berlin. Help would come from there. You know that the conference accomplished less than nothing. A friend wrote to me afterwards: "a whole country has lost all hope." A young pastor told how many young men in his village were taking to drinking. When he tried to do something about it, an elder said to him: "Let them . . . they have nothing else." Is there a sadder expression for complete resignation?

But Bishop Dibelius preached a sermon after the Berlin conference had failed, and he said: "Well, the foreign secretaries have gone, and with them many hopes we put in them—but remember: *Christ stays.*"

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In July there will be another *Kirchentag.* You may have heard about these huge annual church assemblies of lay people when thousands and thousands

come from all parts of the country and stay together for several days. This year for the first time it is possible to have it in the Russian zone, at Leipzig.

The central theme of the meeting will be: *Be joyful in hope.* Be joyful in hope! Is not this *Kirchentag* in itself a door that God has opened for new hope and strength to come to the Church?

Think of what this means: Thousands gathered in the midst of a Communist country and bearing their witness to Christ. What a tremendous opportunity! In special trains, Christians from the western part will cross the border and join their brethren and sisters in the east. The good news of Christian hope will not only be preached in churches, but also in large state-owned halls in the city. Like in former years, hymn-singing is sure not to stop at the doors of the churches, but will go on right into the streets throughout the whole city; it will reach every ear. Hundreds of homes, as small and overcrowded as they may already be, will open their doors and accommodate people from outside. Guests will sleep everywhere, on mattresses on the floor, in the attics, youth groups camping in schoolrooms and wherever there is place. It certainly is wonderful to have such a beautiful campus and all this comfort for a conference as we have here at Purdue; but the Holy Spirit can also do very well without it and work through very primitive means.

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I know that the *Kirchentag* will help all of them to see the other side. After all: Christ has helped us through. The church still is there. Youth work is still going on. Most of the pastors who were arrested somehow were released and are still preaching.

Isn't this a reason to be joyful in hope? Isn't this a reason to trust Christ also for the future? The future may be dark. We do not know. But Christ is the Hope.

* * * * *

CHOIR:

Though I may not know my way, you know it, Lord,
That's why my soul is quiet and at peace.
It is indeed in vain to fret and worry,
The anxious beating of my heart is all in vain.
You know the way, the place, the time,
Your plan is all completed and perfect.
I sing your praises, bless the power of your love,
I thank you for the grace of my salvation.

—German Hymn

READER: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus. (Hebrews 6:18-20)

The hopelessness of this blindfolded lady cannot be worse than the hopelessness of 82 per cent of the people of my country who cannot read a word. When they can't read, they just sit blindfolded. They just *can't* see! So they listen harder than ever. And yet grasp only half of what is told to them or believe all that they hear. This can be very foolish! And very wrong! And very dangerous! Let us take a glimpse into the appalling illiteracy of most of Asia.

The postmaster of a small town was asked by a villager why his brother had not received five rupees which he had sent him two months ago. On further inquiry the postmaster to his dismay discovered that the poor, illiterate man had dropped a five rupee note into the letter box; and putting his mouth to the opening had said the address thus, "Baldeo, Village Nagaria, Post Office Kasgunj." Can you imagine his hopelessness at the loss of the five rupees?

The same postmaster relates that blank post cards are often found in the letter box of village post offices. A man comes, buys a post card; he looks it over carefully and drops the card into the letter box. He thinks that the three pice have done the needful.

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We asked our servant woman to tell us the age of her husband. "He is very old," said she. "But, how many years old is he?" was the question. She replied most nonchalantly, "Oh, he's about 70 or 80 now, and within two or three years he will be 100 years old."

Yes, these instances are amusing and amazing and heart-rending.

But now, cheer yourselves up! For there is hope! All this time there is one wonderful string you can keep sounding on this earth. And it is wrapped up in the little word "literacy."

The Indian government is doing much toward literacy. Educational fairs are held, plays are acted, illustrated lectures are given, night schools are run to arouse the interest of the illiterate in reading.

The Christians are doing their share in making the illiterate literate. The invaluable contribution Dr. Frank Laubach is making can never be forgotten. Some Christians in India actually live with the rural people. They help them to learn by imitation and gentle instruction. American missionaries and Indian Christians of the India Village Service have taught the village people the value of vaccination, the value of a balanced diet, and reading and writing. Mud walls are being used as blackboards.

Thus new vistas of thought and life are being opened for illiterates through Christians. Now you know why "literacy" brings hope to my country! And why those of us who believe that Christ is the Hope of all people want to take the blindfold off the eyes and hearts of millions of other people.

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SOLO: Jesus, Lover of My Soul (third stanza) (*The Hymnal,* No. 233)

Miss Sunderlal

READER: Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the

resurrection of Jesus Christ from the dead. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. Wherefore, gird up the loins of your mind, be sober, and hope to the end. . . .

(I Peter 1:3, 7, 8, 13)

TESTIMONY **Sra. Maria B. de Fals, Colombia**

I am here to bear witness to a treasure which has become more precious than gold. For we in Colombia know that though it be tested by fire, our faith can bring praise and honor to Jesus Christ, the Way.

All of you have heard of the persecution in Colombia. Now I am going to present to you some aspects of our present-day situation in the schools. In doing so, I must confess that I have mixed feelings. On the one hand I am proud of our intellectual and cultural heritage; and on the other hand, I am conscious of our great need.

Colombia has been called a land of poets. This may tell something of the native intelligence of our people, and above all, their desire for success in the world of the intellect. Due largely to economic and political instability, the government has been unable to provide schools for all of the children of Colombia. Moreover, social conditions are such that not even primary education can be made obligatory. Education is therefore still the privilege of the minority. But the intellectual accomplishments of a few do not atone for the terrible lack of schools for the majority. One of the leading newspapers of Bogota estimates that from 50 to 70 per cent of the population of Colombia is illiterate.

Protestant children are discriminated against in many ways. Frequently children are not admitted to public schools if it is known that they are Protestants. Children are sometimes beaten, made to kneel in the sun for long periods, or made to run around the patio of the school for a certain length of time. Four girls were expelled from a public secondary school just one week before their graduation because they refused to kneel in mass.

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Since 1948 a total of 110 Protestant primary schools have been closed, leaving 3,344 children without school, most of them by government orders. In some cases the parents resorted to clandestine schools conducted each day of the week in a different home.

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There are two important aspects of the need which exists in Colombia: ignorance and vice. Only evangelical education can *effectively* combat these two great evils.

We must remember that all the persecution of the churches, the obstacles thrown in the way of Protestant schools, the discrimination against Protestant students in government schools—all this has been lamented and condemned by

the great majority of the citizens of Colombia. Protestant people all over the world have given their moral support to Colombia Evangelicals who have remained faithful. And now we are all confident that through our hope in Christ, we will have a great spiritual victory.

Since Christ is our Way of Hope in all these things, we will be more than conquerors.

* * * * *

CHOIR: Near to the Heart of God — Cleland B. McAfee*

READER: Therefore gird up your minds, be sober, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ. You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. He was destined before the foundation of the world but was made manifest at the end of the times for your sake. Through him you have confidence in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

(I Peter 1:13, 18-21, R.S.V.)

TESTIMONY — **Mlle. Madeleine Barot, France**

If I knew where I might find Him —

It was the cry of the millions of Jews in Europe who were in the concentration camps during World War II and who had to die in gas chambers because there was no place for them anywhere on earth.

It is still the cry of the millions of refugees who are coming at present from behind the Iron Curtain into Western Europe. Again and again, men, women, young people are leaving their homes, their families, their jobs to come to the West, crossing the Iron Curtain illegally. They want to be part of the free world; they stream into France, the frontier of Western Europe, as far away as possible from the Iron Curtain, as near as possible to the New World. . . .

If I knew . . .

It is the cry of so many in Europe who one day accepted with enthusiasm an ideology: Nazism, Fascism, Communism—their eyes have been now opened to see that it was only a false hope. But they often remain in despair.

And yet there are many testimonies to say that when the night is darkest, God sends the light. There are many testimonies to say that it is among the hopeless—in political prisons, in refugee camps—that a new revelation has been given to them that Christ is the Hope, that this part of Christian teaching became alive again.

But alas, it is difficult to describe Christian hope; it escapes human description; we don't seem to find the words to express its content. Nevertheless, I am going to try to say what it means to me. . . .

Christian Hope is *certainty*—strong assurance.

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*In *Tabernacle Hymns,* Lorenz Publishing Company.

Certainty that Christ died to redeem the suffering and the evils of this world —that he has paid the full price to redeem us, in dying on the cross.

Certainty that he rose again—that means that he has overcome and vanquished death and suffering.

Certainty that he will come again as King, Master, in glory—as the Bridegroom, according to the promises given to his disciples.

It is a certainty—not just a hope in the usual sense of the word. Human hopes are not certainties—they are merely things which are likely to happen—that are often little more than wishful thinking.

Although we are still in a period of suffering, trouble, and war, the victory is already won. There is, however, still a price to be paid; there is still a long and painful road to be followed, comparable to the road which led to the cross—which was the price Christ paid in his earthly life.

This certainty banishes fear, fear of possible sufferings, fear of the future. We do not have to be afraid in waiting for the Bridegroom, for the Day of Judgment, for the manifestation of the Kingdom of God—which would be the Kingdom of righteousness, love, and peace. The only fear that must be with us is that of being one of the foolish virgins who had no oil for their lamps.

Christian Hope is also the certainty that the Kingdom of God to come does not concern only the good church members but all of mankind.

I have the deep conviction that it concerns more particularly than many others these crowds of refugees in despair. In their faces I cannot help seeing the reflection of Christ crucified. I am reminded of the Cross when I am among them; and because the Cross is in their lives, the Risen Lord is also near them.

I am beginning to see that it is only in sharing the sufferings of others and in participating in their sorrows that we can understand something of the sacrifice of Christ for us—of the love of God for us—that the redeeming power of Christ becomes a living experience for ourselves.

It is when we know we are identified with the defeated of the world that we discover what it means that Christ is the Victor, the Hope.

Hope is not a system, an intellectual theory. It is Christ who enters into our lives. Hope cannot be a passive expectation or an escape into the future. It means a new style of life which is imposed on us—a style of life which constantly gives signs of the Kingdom of God to come.

* * * * *

CHOIR: Thine is the Glory, Risen, Conquering, Son George Frederick Handel
(*Hymnal for Youth,* No. 106)

CLOSING WORSHIP

HOPE *(removes blindfold from her eyes and proclaims):* O sing unto the Lord a new song! (Psalm 98:1)

All those on platform (in unison): Sing unto the Lord with the harp; with the harp and the voice of a psalm. (Psalm 98:5)

Harp is heard playing the tune "Toulon"; from the Geneva Psalter, 1551.

CHOIR:

Our Hope is in no other save in Thee;
Our Faith is built upon Thy promise free;
Lord, give us Peace, and make us calm and sure
That in Thy strength we evermore endure.

Thou art the Life, by which alone we live,
And all our substance and our strength receive;
Sustain us by Thy faith and by Thy power,
And give us strength in every trying hour.

CEREMONIAL OF LIGHTS:

(Certain overseas people, holding electric candles in their hands walk slowly around the room, then take their places in the arches.)

HOPE: Have not your hearts burned within you as you have listened to the hope of these "people of the Way"? Surely, in the dark brooding of your mind, there is a shaft of light which illumines the step ahead.

READER: "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life. (John 8:12, R.S.V.)

HOPE: We are of the privileged who share the lot of those who in the pain and distress of this world's darkness are living in the Light. We are of those to whom God has given a vision of the full wonder and splendor of his secret plan. And the plan is simply this: Christ in you—bringing with him the hope of all the glorious things to come.

READER: In him was life and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. (John 1:4-5, R.S.V.)

HOPE: We know in whom we have believed. We believe that God overrules the worst that evil men can do on this earth. In this world and the next, he is omnipotent. Let us not shift from this hope, but steadfastly rejoice in every opportunity to test it—and to testify to it. As the world darkens, let our deeds of love and mercy so shine before men that we will naturally proclaim him who is the Light of this world.

For this is our faith victorious
Our wild hope—who shall scorn?—
That in the Name of Jesus
The world shall be reborn.

CHOIR: *Hallelujah Chorus,* from "The Messiah" Handel

READER: Benediction

May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope. (Romans 15:13, R.S.V.)

Christ Is the Way of Love

A SUMMARY OF "THE CHAIN"

A drama based on a novel of the same name by PAUL I. WELLMAN

THE CHAIN, a drama in three acts based on the best-selling novel by Paul I. Wellman, brought to the stage of the Purdue Hall of Music a vivid interpretation of "Christ is the Way of Love."

With a cast of sixty-four, drawn from the Purdue Little Theatre and directed by Mrs. Walter Timmis, *The Chain* unfolded before the women the story of people in a small Kansas city whose life was disrupted and re-formed through contact with a new minister. As real as the neighbors across the street, they were made to see that the ordinary sins of self-centeredness and willful pride can bring disaster; that love is the only true way of achieving community cohesion and personal content.

Act I marks the arrival of the new minister, John Carlisle, in the meat-packing center of Jericho. Certain facts quickly emerge: that Jericho has a strong class consciousness, the people being divided between the elite on Tower Hill and the meat packers of Jugtown; that the church traditionally belongs to the socialites, but inundating tides of Jugtown "scum" have left it high and dry in a neighborhood abandoned by its members. The church stands incomplete, its lack of a spire announcing the trustees' hope of pulling out of distasteful surroundings as soon as possible.

When John Carlisle announces his intention to live at the church and serve the Jugtown people as well as those on The Hill, consternation arises. A preliminary skirmish with the Board of Trustees shows clearly the point of conflict and the basic premise of *The Chain:* Algeria Wedge, newspaper owner and ambitious mother of an unambitious son, exclaims "Cities will grow in spite of our wishes, and population will shift. You can see the result in every part of the country today—whole residence districts turning into slums, fine old mansions degenerating to tenements." The town banker looks upon the church as a business. The packing-house owner is interested in Jugtown people as workers and that is all, and declares "In my poor opinion, a church should be where it best can serve its people."

Carlisle asks, "What are its people?" and Westcott replies, "Why, the parish, the people to whom it belongs."

"The church belongs to God," Carlisle reminds him.

But befriending Jugtown does not prove as simple as he makes it sound. The packing men distrust Carlisle; some are openly hostile, and one old reprobate even plots to humiliate the minister so he will leave. The plot backfires when Carlisle reveals unsuspected pugilistic skill; he wins the first round by soundly trouncing a big burly fellow who goes after his own wife in a jealous rage brought on by the needling of his "friends."

As one small indication that serving the people of Tower Hill will not be easy, either, attention turns to Connie Foote, dowdy, unattractive daughter of the

former minister. The town doctor, who is also the narrator, intrigued by her plainness, and sure that any woman can learn charm, offers her a job in his office so he can double in playing Pygmalion.

Act II brings to a focus all the problems that loom in the way of the consecrated and earnest young minister. Connie Foote runs into trouble after she has "learned to live" through the dabbling of the town doctor. When she turns to Carlisle for help, he can find no words to comfort her. Yet, when she commits suicide in hopelessness and despair, honor binds him to shield her betrayer. Suspicion naturally falls on the doctor.

Meanwhile, the indignation of the trustees, more determined than ever to move out of Jugtown, mounts to an open split. They ask the pastor to resign, and he refuses. So they resign in a body.

In Jugtown, Carlisle is having troubles too. His fist fight has won the admiration of his burly opponent, but their friendship only leaves him exposed to the jealousy of old Pawnee Mawson. In a conspiratorial sort of way, a *Clarion* reporter begins to work on the old fellow to get him to remember, and tell, where he has seen Carlisle before, hoping past connections will prove to his discredit.

In the midst of all this, the one bright spot is Gilda Westcott, daughter of the packing-house owner. A divorcee, embittered and cynical from her failure in marriage, gradually being drawn into a love for her fellow-cynic, the doctor, she nevertheless is both intrigued and impressed by Carlisle. In long conversations with him, she uncovers some of his basic philosophy and is surprised to find herself talking about God and faith as she has not done for years. Still, she does not understand, in large measure disapproves, of his kind of faith—self-negating to the point of austerity, he seems bound by a mysterious obligation to give all of himself to the people he serves.

When he tells her that he might have been at fault in his quarrel with the church fathers, she finds it hard to understand his humility. "My prayers were unworthy," he said. Perhaps if he were to humble himself, they could achieve a compromise, he said.

But before anything can be done, a tornado comes, half destroying the church and killing many Jugtown folk.

Act III begins on a note half comic, half tragic. Serious damage has been done to the church and Jugtown. But the trustees have forfeited their right to collect insurance by their mass resignation. And the people of Jugtown regard Carlisle as a hero.

But newspaper-publisher Algeria Wedge is not ready to call quits. Finally persuading old Pawnee to sell out, she is able to reveal in black headlines that the minister is an ex-convict who has served time for killing a man.

But Algeria must face a humiliation of her own. Overcome by remorse, old Pawnee reveals that it is her son, and not the doctor, who betrayed young Connie Foote. Only John Carlisle's protection has saved him, and his mother, from public disgrace. Too late, Algeria realizes her indebtedness to the man she has ruined.

Too late—for Jugtown's resentment over this disclosure flares to mob violence. The trustees demand an explanation from the minister, and he tells

them, with great simplicity, of his early life as a prize fighter, his arrogance and drive for success. When his brother had come to persuade him to forego so worldly a life, he struck him in anger and accidentally killed him. His life was now dedicated, he said, to making up for that crime. Only Gilda fully understands the purpose of all he says. When he concluded, "I wanted to enter the ministry . . . and help others as I had been helped. It was my way of expressing gratitude to God. It is an overwhelming experience to be forgiven," she murmurs, "Love so amazing, so divine—demands my life . . ."

Now the voices outside grow louder.

When the mob comes, John accosts them alone and is struck down. In the face of mutual disaster, the town leaders confront the realization of their mistakes. Gilda and the doctor know that they are irretrievably bound by the lessons in humility both have learned. The doctor finds around Carlisle's waist the chain he has worn in token of his pledge to repay for the life he took. "Maybe the chain means life right here in Jericho—events and people—separate yet linked together —making the perfect round," says Gilda. Jugtown and Tower Hill folk alike are filled with remorse. "I done a lot of bad in my life," says old Granny from Jugtown, "And I got so . . . I hated the world—all the people. I forgot God. I guess that's the thing I held against the Reverend. He stood for God." "A lot of us have forgotten God, Granny," says Algeria, "and we didn't even know we'd forgotten." "Mebbe there ain't much difference between us then," says Granny, and Algeria replies, "Perhaps not."

As the curtains close, the narrator is heard saying: "His life has changed much in all of us here in Jericho. We mustn't grieve for him. Remember how he said it? *Life is eternal: and love is immortal: and death is only a horizon: and a horizon is nothing save the limit of our sight*—where earth meets heaven, and is not an ending, but a promise."

Christ Is the Way of Peace

WORSHIP SERVICE

Background: Six chairs, each with a pair of shoes in front of it, are lined up in front of the curtain. The scene opens in darkness; spotlight picks up each as indicated in the text. Women's Chorus, Baritone, First Woman's Voice, and Second Woman's Voice, all off-stage.

Women's Chorus *(heard singing the refrain of "Russian Hymn"):* Give to us peace in our time, O Lord. (*The Hymnal,* No. 420)
Spotlight now plays on a single pair of women's shoes, placed at extreme left of stage.

First Woman's Voice *(off-stage):* Having your feet shod with the preparation of the gospel of peace. (Ephesians 6:15)

Second Woman's Voice *(off-stage):* Shoes? Shoes of *peace?*

MAN'S VOICE *(off-stage):* As it is written: How beautiful are the feet of them that preach the gospel of peace. (Romans 10:15)

SECOND WOMAN'S VOICE: Shoes? Shoes of *peace?*

Spotlight now picks out first chair, just behind the shoes; and shows the German woman going to the chair, sitting down in it, and putting on her shoes.

MAN'S VOICE: And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. (Isaiah 32:18)

WOMEN'S CHORUS: Give to us peace in our time, O Lord.

MAN'S VOICE: I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints, but let them not turn again to folly. (Psalm 85:8)

FIRST WOMAN'S VOICE: Folly?

SECOND WOMAN'S VOICE: Oh, surely not *folly?*

MAN'S VOICE: This know also, . . . perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, . . . trucebreakers, false accusers, . . . fierce, despisers of those that are good, traitors, heady, . . . lovers of pleasures more than lovers of God . . . men of corrupt minds . . . for their folly shall be manifest unto all men. (II Timothy 3:1-4, 8, 9)

Spotlight turned off. In this deep darkness, noises of war and flashes of shell-fire are heard and seen.

MAN'S VOICE: And when he was come near, he beheld the city and wept over it . . . O Berlin, Berlin! If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that men shall compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. (Based on Luke 19:41-44)

BARITONE *(tune: "Russian Hymn"):*

God the All-merciful! earth hath forsaken
Thy ways all-holy, and slighted Thy word;
Let not Thy wrath in its terrors awaken.

WOMEN'S CHORUS: Give to us peace in our time, O Lord.*

Spotlight shines on second pair of shoes and second chair placed behind first chair, side view. Philippine Woman is seen sitting down, putting on shoes.

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*Stanzas from "God the Omnipotent, King Who Ordainest" are from *The Church Hymnary,* Revised (London: Oxford University Press). Used by permission.

First Woman's Voice *(off-stage):* Having your feet shod with the preparation of the gospel of peace!

Second Woman's Voice *(off-stage):* How beautiful are the feet of them that preach peace!

Deep darkness returns. Again sound and sights of battle. Two women now seated bow heads into their hands, shivering as they pray.

Man's Voice: And when he was come near, he beheld the city and wept over it. O Manila! Manila! If thou hadst known in thy day the things that belonged to thy peace! For the days came upon thee when thine enemy compassed thee round about, and laid thee even with the ground, and thy children within thee; not one stone was left upon another. (Based on Luke 19:41-44)

Baritone: God the All-righteous One! man hath defied Thee:
Yet to eternity standeth Thy word;
Falsehood and wrong shall not tarry beside Thee.

Women's Chorus: Give to us peace in our time, O Lord!

Darkness again broken by Spotlight showing third pair of shoes; then shifting to third chair, silhouetted behind it; with a Japanese woman now sitting down to put on shoes. (If possible, use Japanese geta.*)*

Man's Voice *(darkness has returned):* From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask . . . amiss. (James 4:1-3)

Darkness. Sounds and sights of battle. Occasional flashes of light show all three women bowed in prayer. When bombing stops:

First Woman's Voice: They have healed also the hurt of the daughter of my people slightly, saying: Peace, Peace; when there is no peace. (Jeremiah 6:14)

Second Woman's Voice: We looked for peace, and there is no good; and for the time of healing, and behold trouble! (Jeremiah 14:19)

Women's Chorus: Give to us peace in our time, O Lord!

Man's Voice: And when he was come near, he beheld the city and wept over it . . . O Tokyo! Tokyo! if thou hadst known, in this thy day, the things that make for thy peace! But now they are hid from thine eyes. (Based on Luke 19:41-42)

Spotlight picks out fourth pair of wooden shoes in place. Russian peasant woman seen seating herself. War noises and flashes of bomb bursts show all four women bowed in prayer.

Man's Voice: Nation shall rise against nation, and kingdom against kingdom; and they shall lay their hands upon you, and persecute you, delivering you up . . . into prisons, being brought before kings and rulers for my name's sake . . . And ye shall be betrayed both by parents and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake . . . And upon the earth distress of nations,

with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth. (Luke 21:10, 12, 16-17, 25-26)

WOMEN'S CHORUS: Give to us peace in our time, O Lord!

MAN'S VOICE: And when he was come near, he beheld the city, and wept over it. . . . Moscow! Moscow! If thou had known, even thou, in this thy day, the things that belong unto thy peace! But now they are hid from thine eyes. (Based on Luke 19:41-42)

Spotlight shows Korean shoes with fifth chair in place behind them. Korean woman puts shoes on and bows forward in prayer.

Then darkness again: more violent explosions and rumblings heard, with drummings; continue relentlessly.

MAN'S VOICE: How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks . . . Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me. (Lamentations 1:1-2, 12)

WOMEN'S CHORUS: Give to us peace in our time, O Lord!

MAN'S VOICE: And when he was come near, and saw their cities, he wept . . . O Korea! Korea! if thou hadst known the things which make for thy peace. (Based on Luke 19:41-42)

Spotlight picks out sixth pair of shoes, sixth chair; and American woman putting on shoes; light remains focussed on her. She sits there nonchalantly, not praying; turns and looks up at the searchlight, curiously.

MAN'S VOICE: Rise up, ye women that are at ease; hear my voice, ye careless daughters . . . Tremble, ye women that are at ease; be troubled, ye careless ones . . . They shall lament for the . . . pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: Because the palaces shall be forsaken; the multitude of the city shall be left. Tremble ye women that are at ease, until . . . (Isaiah 32:9, 11-14)

FIRST WOMAN'S VOICE: Until?

SECOND WOMAN'S VOICE: Until when, Lord?

American Woman bows her head forward in prayer, suddenly and dramatically.

MAN'S VOICE: Until the spirit be poured upon us from on high . . . and my people shall dwell in a peaceable habitation, and in sure dwellings; and the work of righteousness shall be peace. (Based on Isaiah 32:15, 17-18)

BARITONE: God the All-wise! by the fire of Thy chastening
Earth shall to freedom and truth be restored;
Through the thick darkness Thy Kingdom is hastening.

WOMEN'S CHORUS: Thou wilt give peace in Thy time, O Lord!

MAN'S VOICE: Come, for all things are now ready! Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world . . . Rise up, ye women that are at ease! Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow. Rise up, ye women who are at ease! (Matthew 25:34, Isaiah 1:18; 32:9) *(Each woman rises and nudges the woman ahead of her. Simultaneously they go and take their places at the Peace Table.)*

FIRST WOMAN'S VOICE *(off-stage; at microphone):* Let us therefore follow after the things which make for peace and things wherewith one may edify another. (Romans 14:19)

SECOND WOMAN'S VOICE *(off-stage; at microphone):* I never thought I would live to see women sitting at the Peace Table!

FIRST WOMAN'S VOICE: How blind you are! For women are always at the Peace Table, all day long, whether they know it or not! Any decision at any moment about anything on earth is their vote for or against peace! Any friendly or unfriendly attitude toward any neighbor is known straight down their whole street, and the news goes down the next block, and the *next* block, to the Main Street; then the gossip even races down the Boulevard itself; then straight to the edge of town; and leaps the meadows to the next city; and the next; and the next. For what is *Peace* but Public Opinion? The voice of one hundred families talking carelessly or carefully!

SECOND WOMAN'S VOICE: Yet how carelessly they each sat at home thinking their small thoughts, a moment ago—these shoes! this chair! this room! this roof! this family! this noise! this terror! this destruction!

FIRST WOMAN'S VOICE: That is true—*Peace* is not *Parochial;* Peace is *Protectiveness*—everybody's shoes! everybody's chair! everybody's room! everybody's roof! everybody's family! everybody's terror! everybody's destruction! everybody's homelessness! everybody's hunger haunting a woman as she realizes what torture it would be, year after year, to be a refugee, huddled in some miserable hut, cold and cramped and uncomfortable. If she honestly wants peace on earth, any decent woman knows that she, personally, simply *has* to care! and simply *has* to share! For Peace is compassion, doing all that a woman can do, at once.

MAN'S VOICE *(off-stage):* If I have withheld the poor from their desire, or have caused the eyes of the widow to fail, or have eaten my morsel myself alone, and the fatherless not eaten thereof . . . If I have seen any perish for want of clothing, or any poor without covering . . . and if he were not warmed by the fleece of my sheep . . . this also were an iniquity to be punished by the judge: for I should have denied the God that is above. (Job 31:16, 17, 19, 20, 28)

SECOND WOMAN'S VOICE: I wonder why all the women are looking at a scrap of paper?

The six women simultaneously pick up a copy of the Peace Treaty lying on the table in front of them.

First Woman's Voice: That is every woman's private Peace Treaty, so please don't call it a scrap of paper! For *Peace* is her *Promise* to God for all time and eternity.

Man's Voice: Godliness is profitable unto all things, having promise of the life that now is and of that which is to come. (I Timothy 4:8)

First Woman's Voice: *Peace* is her *Parenthood,* concerned over cruelty to any child anywhere on earth.

Man's Voice: For whoso shall offend one of these little ones . . . it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. (Matthew 18:6)

First Woman's Voice: *Peace* is a woman's *Pity* for every perplexed person on this planet.

Man's Voice: Care for all the church. For who is weak, and I do not feel his weakness? Whose faith is hurt, and I am not aglow with indignation? (II Corinthians 11:28, Moffatt)

First Woman's Voice: *Peace* is a woman's *Penitence* for every prejudice she has ever passed on to others!

Man's Voice: And he spoke this parable unto certain which trusted in themselves . . . and despised others: Two men went up to the temple to pray . . . The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess! (Luke 18:9-12)

First Woman's Voice: *Peace* is a woman's *Pardon* toward any who have plotted and planned something poisonous against her.

Man's Voice: Bless them that curse you, and pray for them that despitefully use you. (Luke 6:28)

First Woman's Voice: *Peace* is a woman's *Patience* in putting up with impossible people!

Man's Voice: Let patience have her perfect work, that ye may be perfect and entire, wanting nothing. (James 1:4)

First Woman's Voice: *Peace* is a woman's *Prayer* in her pew, as she practices the presence of God, knowing that he is not puzzled nor non-plussed by politicians or dictators!

Man's Voice: Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. (James 1:17)

First Woman's Voice: *Peace* is the *Power* of the Holy Spirit invading a woman's whole spirit until she picks up her Peace Pen to sign the Peace Treaty.

Second Woman's Voice: Shouldn't she have witnesses, since the paper is so important?

First Woman's Voice: But can't you see how she is surrounded by a great cloud of witnesses? Saints and prophets and martyrs, all pressing her to write her name where once they dared to write theirs? Angels and archangels and all the company of heaven and earth, pleading with her to magnify God and exalt the Prince of Peace? But suddenly she realizes that Peace is *Posterity,* too! So watch her stand up to beckon her sons and daughters who must become tomorrow's peacemakers. *(All 6 women rise and beckon across Peace Table toward rear of auditorium. Down the two side aisles come walking 12 soldiers and 50 candidates dedicated to full-time Christian service, these latter carrying flags of the nations.)*

Man's Voice: Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee . . . Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall . . . be enlarged . . . I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise . . . For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. (Isaiah 60:1-2, 4-5, 17-18, 20) And it shall come to pass afterward, that I will pour out my spirit upon thy flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids . . . will I pour out my spirit. (Joel 2:28-29)

First Woman's Voice: Both young men, and maidens; . . . let them praise the name of the Lord. (Psalm 148:12-13)

Second Woman's Voice: That's only fair, since they must bear the brunt of making either peace or war!
(Young people have grouped themselves behind the Peace Table, standing, and holding their flags upright. The soldiers stand behind the women at the Peace Table who now point at the Peace Treaty with their pens and begin signing it. Then, handing pen to two men beside her, in turn, each woman indicates where the soldiers are to sign as witnesses.)

Man's Voice: I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world . . . For all that is in the world, the lust of the flesh, and lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away . . . but he that doeth the will of God abideth forever. (I John 2:14-17)

Man's Voice: Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth . . . Righteousness shall go before him; and he shall set us in the way of his steps. (Psalm 85:10-11, 13)
Young Women now lean over the shoulders of those at Peace Table, and also sign Peace Treaty during singing of the Peace Prayer Hymn.

BARITONE *(off-stage)* (*The Hymnal,* No. 421. Tune: Quebec)

O God of love, O King of Peace,
Make wars throughout the world to cease;
The wrath of sinful man restrain:
Give peace, O God, give peace again!

WOMEN'S CHORUS *(off-stage):* Give peace, O God, give peace again!

BARITONE: Whom shall we trust but Thee, O Lord?
Where rest but on Thy faithful word?
None ever called on Thee in vain:
Give peace, O God, give peace again!

WOMEN'S CHORUS *(echoing softly):* Give peace, O God, give peace again!

BARITONE: Where saints and angels dwell above,
All hearts are knit in holy love;
O bind us in that heavenly chain:
Give peace, O God, give peace again! Amen.

WOMEN'S CHORUS: Give peace, O God, give peace again. Amen.

SPECIAL MESSAGES

Excerpts and summaries from special messages to the women of the National Meeting by Miss C. M. van Asch van Wijck, the Netherlands, of the World Council of Churches and former president of the World Y.W.C.A.; Miss Leila Anderson, Associate Secretary of the National Council of Churches of Christ in the U.S.A.; and Dr. Helen Kim, president of Ewha Women's University, Korea.

Miss van Asch van Wijck:

"Even discussion of peace is difficult in these days when one even hesitates to pronounce the word and when participation for action in peace tends to lead along roads that bring one into unexpected and undesirable relationships.

"Suffering and misery are the results of self-seeking, distrust, hate, lust of power, money, and pleasure.

"Because the world is as it is, because men are not living according to the supreme command of God, Christ must go the hard way to bring his peace.

"Our faith in victory and our courage are not strong enough. Even in this dark stage of history we are not left without signs of God working his purpose out.

"Three basic facts I would like to bring to your attention: first, in this last century and a half the message of the Gospel has literally gone to the ends of the earth. . . . I think we realize far too little what an astounding fact this is. The second point I would mention is the remarkable growth of the seeking for unity in the Church. The history of the ecumenical movement proves that the longing for unity has never failed and has always found its advocates. But we may live in a period when this takes on unprecedented dimensions. Whole churches begin to awaken to this call. The third fact is the awakening of the

conscience of the world to some of the great evils of society. . . . Situations taken for granted for centuries and centuries have suddenly appeared to us as evils we may not accept: slavery, subjection of women, discrimination between nations and races. Perhaps most important of all, is the recognition of the evil of war.

"Here comes the great question: do we really have faith in the Prince of Peace? Have we a deep, unshakable confidence that his way is the only possible, the only right way? Are we ready to follow him as he calls us to follow him on this way of peace, maybe in seemingly trivial things of daily life, leaving it entirely in his hands, how he will use us in his great work of completing his victory and bringing in a new earth and a new heaven in which peace will reign supreme?"

Miss Anderson:

"The root of men's hostility and suffering is their estrangement from God.

"Other nations fear that because of our protection by geographical location in the past, we do not understand the horrors of war and the necessity for preventing a third world war. We can do untold harm to the whole world unless we have the wisdom and patience to use our power and our strategic opportunities for the good of all.

"As Christians we know that all men are sinners. We share responsibility for the conditions and the relations which produce war. We are not the righteous against the unrighteous. We know that God forgives us and we can forgive others.

"We know that those who forgive listen to each other," Miss Anderson said in pleading for negotiation instead of war. "We seldom have the opportunity to talk with those who are potentially our enemies.

"The United Nations brings men together across national boundaries for regular work and discussion together. At the same time we are realistic about the problem of distribution of power in an organization and the dissatisfactions of those who hold the lesser power."

Dr. Kim:

Dr. Kim spoke of peace from the viewpoint of one whose nation has just suffered 966,000 non-military casualties and more than three billion dollars' worth of war damage to factories, schools and hospitals, and transportation facilities.

She told the story of refuging with the faculty and student body of Ewha University when they took to the hills of Pusan after Northern Koreans captured the campus of the University in Seoul. She described vividly the rough sheds, "little more than boxes," with tin roofs, wooden benches and no desks, in which the university carried on. Today, back in Seoul the University has 3,000 women enrolled. Its bombed campus is being restored by the Women's Division of Christian Service of the Methodist Church, which supports the work.

Dr. Kim spoke feelingly when she said, "God was with us in every tent—in the wet and mud, the cold and hot, of our exiled campus. Stripped of everything we were God-conscious and happy because God was with us.

"War taught Korean Christians the simple message of spirit over matter. Koreans learned that Communism is a deadly enemy. We learned as a people that Communism is nothing to fool with."

ALTAR OF PEACE

A responsive reading dedicating both the congregation and the youth on the platform to the work of Peace, in full-time Christian Service.

SOLDIERS *(on the platform):* Thou preparest a table before me in the presence of mine enemies;

CANDIDATES *(dedicated to full-time Christian Service):* My cup runneth over. (Psalm 23:5)

SOLDIERS: We have an altar. Christ being come an high priest of good things to come . . . How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (Hebrews 9:11, 14)

CANDIDATES: Ho, everyone that thirsteth, come ye . . . buy, and eat; yea, come, buy . . . without money and without price.

SOLDIERS: Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?

CANDIDATES: Hearken diligently unto me, saith the Lord, and eat ye that which is good, and let your soul delight itself. (Isaiah 55:1, 2)

CONGREGATION *(in unison):* Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee because of the Lord thy God. (Isaiah 55:5)

HYMN *(congregation):* The Church's One Foundation (*The Hymnal,* No. 333)

SOLDIERS: Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments . . . lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein;

CANDIDATES: And when thy herds and thy flocks multiply, and thy silver and gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God . . . and say in thine heart,

CONGREGATION: My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. (Deuteronomy 8:11-14, 17-18)

HYMN *(congregation):* O God of Earth and Altar *(second stanza)* (*The Hymnal,* No. 419)

CONGREGATION: For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

SOLDIERS: Having abolished in his flesh the enmity . . . for to make in himself of twain one new man, so making peace;

CANDIDATES: And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

CONGREGATION: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God . . . Jesus Christ himself being the chief corner stone. (Ephesians 2:14-20)

HYMN *(congregation):* O God of Earth and Altar *(third stanza)*

CONGREGATON: Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling. (The Book of Common Prayer)

(All those on the platform encircle the Peace Table in "a living tether," "devoutly kneeling.")

BARITONE: The Church's One Foundation *(last two stanzas)*
(*The Hymnal,* No. 333)

The High-Priestly Prayer of the Lord of the Church (Selections from John 17)
(Those around the Peace Table shall read in unison, still kneeling.)

PRAYER OF DEDICATION:

Lord, make me an instrument of Thy peace!
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.
O Divine Master, grant that I may not so much seek
To be consoled as to console;
To be understood as to understand;
To be loved as to love.
For it is in giving that we receive;
It is in pardoning that we are pardoned;
It is in dying that we are born to eternal life. Amen.
—St. Francis of Assisi

HIGH PRIESTLY "VOICE": Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid . . . Lo, I am with you alway, even unto the end of the world . . . Arise, let us go hence. (John 14:27; Matthew 28:20)

(Those kneeling, arise; and leave the platform.)

CONGREGATION *(in unison, as they pass):* Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into

singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. (Isaiah 55:12-13)

CHORUS OF WOMEN'S VOICES *(tune: "Russian Hymn"—the single refrain):* Give to us peace in our time, O Lord!

BENEDICTION: Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.

Christ the Way and the Life

DR. LOUIS H. EVANS

CHRISTIANITY is both Truth and a Life; these together make the Christian Way. Thus Christ is the Way, the Truth, and the Life.

We begin with Truth. Only as we fashion the framework of God, his character, his program, and his purpose can we proceed to live that life and walk that way. To the Greeks God was the "Eternal Thinker," but they failed to live out their philosophy in a program.

Communism trades God for a secular realism. It comes with a definite, fanatical "this worldliness." It is a sinister challenge to the Church to "make its faith work" in a pragmatic age.

The Church does believe in the "law of embodiment," in giving truth a tangible, realistic form. Christ came not as a mystical idea, nor an ethical concept but as a flesh and blood word "made flesh." Christianity comes with a balance between Truth and Life.

This Christian WAY manifests itself in several ways:

It is a way of CHRISTIAN CHARACTER.

Saul went about apprehending and arresting those who were "of the way." The early Christians had a "way" about them; they stood out in a decadent society as Mt. Olympus stands out above the straggling foothills. The Church must never lose its "differentism." It must stand tall in a society that conforms.

It is a WAY OF COURAGE.

There were three classes of Christians in the early days, as now. The sub-legal—they broke the law and ended in the gaol. There were the super-legal—those who lived above the law. These were led to the stake, to gallows, and to persecution. Only the legal, those who conformed to the common average, escaped. There has always been a moral loneliness to Christianity. The Christian had been a "peculiar" person, and so has been recognized.

It is a FAMILY WAY.

God has made of one blood the nations of the earth. This is our colossal problem now—to live together as children of God. The late Supreme Court decision brought us to the shocking consciousness that while racial equality has been theoretically professed it has not been realistically practiced. We still live in a society honeycombed with race prejudice. But the Brotherhood of Man will never function fully until first we experience the Fatherhood of God through Christ.

The sort of brotherhood and society for which we strive does not come so much through legislation as through love. It is to be found in the "realm of the unenforceable." Scientifically we say that "blood is thicker than water" but only spiritually are we able to say that "love is thicker than blood."

Karl Marx dismissed love as pure sentimentalism. So, changing man to an animal, then to a thing, then to a cog in a collective machine, he built up to a loveless society fashioned out of hate. Czarism hated the poor and loved the privileged. Communism loves the poor and hates the privileged. This is not progress; it is merely an exchange of hatreds. Christianity builds its Kingdom on love—of God and the individual. Thus arose the deaconate of the early church, when men as deacons added pity to their power and mercy to their might.

The women of the church gave themselves to philanthrophy. They had a great "genius for affection, and only the woman who had sent her affection to school was truly educated." Thus was born love of nursing in the hearts of the Christian patrician women of Rome. A hospital became as inseparably connected with the church as an apple with a tree; homes for the aged were built on one phrase of Christ, "John behold thy mother." And womanhood has put its arms around a whole world in a missionary movement born of love.

It is a WAY OF CONFIDENCE.

The Church too has its dream: "Jesus shall reign where'er the sun doth his successive journeys run." The operational code of the Communist Politburo will be no match for the operational code of the Kingdom of Christ. Christ is invincible. The gates of hell will not prevail against his church. Christ has unhorsed every dictator that ever marched against him. One of the powers of Communism is its faith in its cause. We must face this with a great faith in our Kingdom. Remember, *faith is as contagious as fear. Let us have faith.*

The world will never be able to measure the power of its womanhood if at the crib, in the home, in the office, in society, in the state, and everywhere she says quietly and without ostentation, "His way is the only way."

Pilgrim's Progress: 1954

A Service of Consecration to the New and Living Way

Background: Suggestion of Burma Road winds across stage and through mountains (painted on backdrop). Curtains are drawn to show roadmakers on their knees hammering and working away. The organ plays "National Hymn," No. 379, *The Hymnal,* used later in Consecration Service.

READER (*calls this out as a challenge*): Hark! there is one calling: "Clear the way for the Eternal through the waste, level a highroad for our God across the desert: every valley must be filled up, every mountain and hill lowered, rough places smoothed, and ridges turned into a plain, and the Eternal's glory shall be revealed before the eyes of all: such are the orders of the Eternal." (Isaiah 40:3-5, Moffatt)

CHORUS (*off-stage*) (*Singing first stanza, standing behind Reader, Workers pound rocks in rhythm*):

Heralds of Christ, who bear the King's commands. (*The Hymal,* No. 379)

SPEAKER: Within our recent memory this same kind of swift order for an actual highway was carried out for all the world to watch—for the famous Burma Road is a spiritual symbol of all the pluck and grit and muscle which a people can muster—made by part of the nation to save all of a nation, and eventually the rest of us, also.

Back in the days when China's port cities were cut off by Japan as a source of supplies, this "back way" into West China from Burma became an immediate necessity, and the seven hundred miles from Lashio in Burma to Kun Ming in China saw a drama of tremendous significance. This had been the old winding route for caravans that Marco Polo had travelled in the thirteenth century—full of curves where the mules of many generations had walked their ancient silk route—but quite unfit for wide modern trucks, of course. The new road was begun in the late autumn of the year 1937 by village clansmen, most of whom had never seen a wheeled vehicle in all their lives. Moreover, they had no modern tools of any sort; no dynamite to carve out a straighter path, no derricks to hoist the heavy obstacles out of their way! No—they hammered those impossible cliffs with crude implements, not understanding at all why speed was urgent—so remote were they from war and news and newspapers. Usually they showed constant reluctance over being conscripted. Often a device was used to put a certain glamour on their work; the engineers would suggest that workers from a certain clan might cut their family name upon the giant boulders being laid in the roadbed so that for all time they could remember that this—this!—was the section of their own making.

In the end, nearly a million men and women helped to build the Burma Road.

But there is another highway being built—just as real—and it is in the lives of men and women who likewise struggle and stretch and sweat and sorrow that they might be building a highway for the King of Kings. On the edges of this highway are the markers for those who have stood out in special service during its building, a sign and inspiration to all that labor on—names like Narcissa Whitman and Sheldon Jackson . . . and Harriet Noyes and Ethel Underwood . . . and Katherine Bennett and Margaret Hodge and Gertrude Schultz. And all the way around the earth, young people and men and women, in the name of Christ, are each chipping away, making a stone fit into the highway. They know that those who come after them will go even further building this spiritual highway that is called the Kingdom of God on earth. For the road

must be widened for the traffic of these modern days, and the work must be hastened for the urgency of these times. In the panorama of life is a parable of the road of spiritual adventure which each of us must travel. The "word is made flesh" in the lives of people, young, old, of every race and nation, who today build the highway of the earthly kingdom of our Lord.

Last summer, in the Philippines, a most exciting miracle took place, and one in which Presbyterian women had a share. They did not call it a miracle, of course, but "Opportunity Giving for Youth in 1953," $10,000 of which went to provide materials for a Christian Student Center at Los Banos. The labor, too, was provided by a kind of miracle. At long last it had been arranged with great difficulty that four Japanese college students could be included in the Youth Work Camp—two Japanese boys, two Japanese girls, to work side by side with a Chinese, a Korean, a Siamese, an Australian, four Filipino students, and two Americans. Their job was to rebuild parts of a college at Los Banos destroyed in the war.

But of course you are remembering Pearl Harbor. You can guess the bitterness which all Filipinos might feel toward all Japanese. Yet the endless clearances and permissions had finally been granted—the Department of Foreign Affairs had said yes, these four Japanese could enter the Philippines for the work camp period. The Immigration Office also said "yes." The National Bureau of Investigation finally found itself willing, also. Then the Secretary of Defense had to be won over. Next the Cabinet had to act favorably. And the President had to give his approval. So it seemed settled that they *could* come, those four young Japanese Christians!

But there was one Filipino ex-army officer, still so bitter that he was always shouting, "I will kill the first Japanese I see!" What might happen? But this man watched the Japanese youth as you are watching them now—down on their knees, clearing the forest-like trees and stumps in the college backyard, leveling the lawn, making paths where paths had disappeared; and he wondered why on earth they had wanted to come so far to slave so hard! The two Japanese girls in particular made such a favorable impression that nobody in the Philippines wanted them to go back to their own college in Japan when the work camp ended. (*By this time all the workers on their knees should have inched their way to the exit, leaving only two still working on stage.*) The Filipinos began saying: "Why can't they stay, and go to college *here?*" So the first thing anyone knew, the other work campers raised the money for scholarships so that Kazuko Nagatani and Kiyoe Nagata could study at Silliman University and continue their really Christ-like work of reconciliation. And where do you suppose they have been living this past year? Where but in the home of that same army officer who had breathed out fire and brimstone.

READER *(again calls this out as a challenge):* Isaiah 40:3-5 (Moffatt)

SPEAKER: Surely I need not tell you that the reconciliation which two Japanese college girls are now accomplishing in the Philippines is exactly what every college graduate can also start doing this June by adventuring with God—making rough places smooth; erasing old prejudices; creating new goodwill. Pic-

ture them all over America at this very moment, on campus after campus: young! vibrant! able! keen! capable of everything and anything!

(Two by two there should come walking along the Road about 20 college girls and boys in black gowns, mortarboard caps, holding diplomas. The organ should play some familiar marching tune.)

READER: Let no man despise thy youth, etc. (I Timothy 4:12-14)

SPEAKER: Have you made up your minds what today's crop of college graduates will become tomorrow? Undoubtedly some of them will be schoolteachers. *(Now enters a group wearing hats and coats, carrying textbooks, globes, perhaps even a small blackboard held on the congregation side. Organ changes into playing: "School days, school days.")*

SPEAKER: And of course other graduates will become white-collar workers in offices or stores, downtown. *(Here enters a group in a great hurry; a few of them consult their watches, and even run past the schoolteachers.)* It looks as if they had overslept, and were likely to be late! *(Organ plays "Work for the night is coming".)* And I am sure you are not forgetting the hundreds of graduates who will become trained nurses, and doctors, and dietitians. But whatever the calling—whatever the skill—whatever the work each is called to do—there are stones of truth and faith and hope, and reconciliation to be placed by each one—in the highway of the King of Kings.

READER: My Father worketh hitherto . . and I work . . . Greater works than these shall ye do, because I go to my Father. (John 5:17;14:12)

SPEAKER: And of course I do not need to remind you that June is the month for weddings and here comes the bride! *(Organ plays Lohengrin's "Wedding March"; enter bride and groom.)* Surely you realize how curious and challenging marriage is for the bride: a new name, a new home, new relatives, new neighbors, new duties. "And thereto I plight thee my troth . . for better, for worse, for richer, for poorer, in sickness or in health . . till death do us part." Do you marvel that St. Paul took over the matchless symbolism of it to describe the Christian Church and Christ? For each of us has walked down a center aisle on some Sunday morning, and each of us has received the new name—*Christian!* And we too had new neighbors, new relatives, and a world-wide family, even as St. Paul wrote:

READER: Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish . . This is a great mystery; but I speak concerning Christ and the church. (Ephesians 5:25, 27,32)

SPEAKER: Now let me call your attention to the ten bridesmaids. *(They enter.)* You can see for yourselves that five of them are wise, for you will notice they are walking single file behind the bride in their lovely dresses, carrying charming little lighted lamps. But what in the world can have happened to these five

foolish bridesmaids? See how they stand stock-still, letting the entire wedding party go ahead without them;how foolish they look, staring down at their little unlighted lamps, as if they dared not take another step, rooted in their own footprints! What is it not to have light? Is it not being utterly self-centered? As if this were not the Bride's Day and the Groom's Day? And how much more so—if the Bride were the Church for whom her Beloved had given much?

Maybe you would like to know that the first bridesmaid simply primped too long, a vain young woman if there ever was one. And right behind her stands our usual social climber; she longed to be a bridesmaid today to move in the best circles for once in her life! And as for the girl behind her, she's a giddy creature, and just came for the fun of it; maybe she would catch the bride's bouquet, maybe she could meet some exciting new beau! Maybe . . . maybe . . . heedless and thoughtless. The next girl standing rooted to the spot is a stingy soul; she knew perfectly well that she had no light, but she kept complaining, "I should think the least they could do would be to furnish us with oil! I had to pay my own railroad fare to get here, didn't I? And buy my own dress? So I should worry about their old oil!" And as for our fifth foolish bridesmaid, she's just vague and uncooperative; always in a fog about every promise. See how she looks at her little unlighted lamp as if she wonders what on earth it is for, anyhow? Surely this is all a very, *very, very* bad dream, as if someone had thought up this dreadful story to teach us a lesson we need to learn by such a startling stationary picture—

READER: Then said Jesus: Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom. And five were wise, and five were foolish . . And they that were ready went in to the marriage; and the door was shut. Afterwards came also the others, saying: "Lord, Lord, open to us!" *(Here all five suddenly hurry to exit and are heard knocking.)* But he answered and said: "Verily I say unto you—I know you not! Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matthew 25:1-2, 10-13)

SOLO: In the Hour of Trial *(first stanza,* No. 255, *The Hymnal)*

SPEAKER: Adventure with us next as we discover that there has been born to this couple, married over a year ago, a child whom they decide shall be "raised in the nurture and admonition of the Lord." You will know, of course, the familiar Bible verse which told them that only in Jesus Christ is the way to God. And even as they bring this tiny new life to be christened, they find themselves walking to a tune which they sang in their own childhood. (*Enter young couple on way to church, man carrying baby. Organ plays, very softly, the chorus of "Yes, Jesus loves me."*) It was a wise old Negro grandmother who said, not long ago: "You can't no more give your children what you ain't got, than you can come back again from where you ain't never been!" Exactly! Therefore follow these young parents as they make possible for their own little one the dearest tie of their childhood.

READER: Train up a child in the way he should go, and when he is old he will not depart from it. (Proverbs 22:6)

SPEAKER: Do you suppose they know the startling thing said by William Temple when he was Archbishop of Canterbury—that the greatest influence in a child's life is the conversation he overhears in his own home? Those of you in this room who are parents will know that there is no adventure quite so thrilling or so troubling as to train up *your* child in the way he should go. But at least on Sunday mornings this child joins other boys and girls heading for the church school. (*Here let boys and girls come stumbling on stage, running ahead, or loitering. All carry Bibles and Presbyterian lesson materials.*) See them come, walking and skipping and jumping in the same lively mischievous fashion which our Lord described when he said:

READER: Whereunto shall I liken the men of this generation? and to what are they like? They are like unto children in the market place, calling to one another, and saying: "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept." (Luke 7:31-32, R.S.V.)
(While children are still crossing the stage, along Road, they may sing first and second stanzas of Saviour, Like a Shepherd Lead Us, No. 458, The Hymnal.)

SPEAKER: And now for the first time let me lay on your conscience the tragic emptiness of the King's Highway—for there are in the United States at this present moment over 29 million American boys and girls growing up with no Bible in their homes, with no personal knowledge about the Son of God; who, because of such a godless state, lapse into the mounting crime wave of the young teen-agers in your town. They may even live on your street. They may even live next door! So let me ask: Have you ever spoken to their mothers about this lack of religious instruction? Have you ever made it easier by inviting their children to join your children on a Sunday morning on the way to church? If there is no Bible in that home, have you given one for Christmas or a birthday? Have you been a spokesman for God in the place where you live, so that this tragic empty Road before you may be filled with the feet of little children on the way to the house of God? One astonished little girl, after her first such Sunday, asked her mother an embarrassing question: *(a small girl, walking slowly along the Road, stops midway to turn and look questioningly out into the audience)* "Mother, is Jesus at all like anyone I ever knew?" What! Was there no morning in the life of that mother when everybody overslept, when the children were likely to be late for school, when the oatmeal burned on the stove, and the baby fell out of the high chair, and the husband upstairs could not find his shirt studs, when suddenly a quiet inner Voice helped her pray, "Spirit of God, descend upon my heart, wean it from earth, through all its pulses move; stoop to my weakness, mighty as Thou art, and let me love Thee, as I ought to love!" In such quietness and confidence was her strength that a small daughter might well nod her head and answer her own question: "Well, I guess that is just the way Jesus was when he was here among men."

SOLO *(while little girl still stands in middle of the Road):* I Think When I Read That Sweet Story of Old *(first and second stanzas,* No. 442, *The Hymnal) (Little girl hops and skips toward exit in a natural satisfied fashion.)*

READER: Take heed that ye despise not one of these little ones. . . . How think ye, if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. (Matthew 18:10-14)

SPEAKER: In France they have an old proverb which says: "It is the men who build the roads, but it is the women who teach the children how to walk on them." In the final analysis, indeed in the Last Judgment itself, the searching questions from the Judge to trouble each woman may well be: a child in your town was lost; did you find him? a child in your home was hungry; did you feed him? a neighbor's child was perplexed; did you set him straight? For you knew who is the Way, the Truth, the Life, didn't you?

READER: Listen to the words of St. Paul writing to Timothy: "They will be saved through motherhood, if they continue to have faith and to be loving and holy, and sensible as well. This is a trustworthy saying." (I Timothy 2:15, Goodspeed)

SPEAKER: But now it is a little later on this same Sunday morning, and all over America there is an actual Pilgrim's Progress in this year 1954, as members of the Church of the Living God follow in the footsteps of the Son of Man, for you recall what St. Luke wrote about Jesus:

READER: And he came to Nazareth where he had been brought up; and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. (Luke 4:16)

CHOIR *(accompanied by church bell pealing off-stage):*

O come! come! come! come!
Come to the church in the wildwood,
O come to the church in the dale.
No spot is so dear to my childhood,
As the little brown church in the vale.

(Note: A processional of men, women, and youth wearing hats, coats, and gloves walk along the Road, two by two, joining others, shaking hands, men lifting their hats to ladies, new groupings being made.)

SPEAKER: Have there never been marvelous moments on Sunday when your mind's eye began painting the real picture of all America on its way to worship? Adventure with us now to some little brown church in the wildwood as well as to some large church on the avenue. Be sure to notice that part of the hope of our nation is that we are of many races and kindreds and tribes. And of course you have not forgotten for a moment how many Alaskans are Presby-

terians, adventuring with us on our Pilgrim's Progress. As if wearing fur made a particle of difference!

And now I remind you of our most thrilling national statistic—that one out of every ten Americans is Negro! For all these years since the Emancipation—with God's own patience—they have seen all sorts of white folks being fair and unfair, just and unjust, reasonable and unreasonable, friendly and unfriendly, Christian and unchristian! But never once forget that one out of every ten of us has been patient and forgiving and courageous in understanding the rest of us! For the Negro knows that some day the other nine of us will catch up with God's plan for brotherhood and good will on earth. And then from the Southern Mountains comes another group of early Americans—picture a Pilgrim's Progress so like our ancestors in their simplicity of speech and dress that we can actually see our own roots as an English nation, and listening to their mountain hymns we too can agree that Jesus Christ came "for poor 'onery' folks like you and like me."

CHOIR: I Wonder As I Wander *(Southern Mountain Spiritual)*
(Foreign students come in. Some of America's peoples go back to greet them.)

SPEAKER: And perhaps many here would know that on any Sunday morning as they walk into their churches, right alongside of them is a person from another country—from India, Japan, Indonesia—for 60 per cent of the 34,000 foreign students have accepted Jesus as the Way in the Christian church of another country, and received their Christian nurture from pastors and teachers in another language. If we knew the heartbreaks and dreams concealed perhaps too politely behind their calm and courteous behavior, we would draw them into our hearts and homes to join in a great affirmation: *(Here foreign students proceed across stage.)*

SOLO: In Christ There Is No East or West (No. 341, *The Hymnal*)

SPEAKER: Surely I would not need to remind you that your family pew goes all the way around the world. And in various dress and in various ways our family is called to the House of God. *(Stream of people from abroad start in, headed by African drummer.)* And who can decide that a drum is not a more exciting call to worship than a tolling church bell? Listen to the heart of Africa!

DRUMMER: *(Drum, drum)* It is Sunday! It is Sunday! *(Drum, drum)* Get awake! Don't sit down! *(Drum, drum)* Come to this good thing which won't come to you unless you come to it! *(Roll of drum beats)* Come to meeting, everybody! Come all! *(Roll of drum beats)* Don't sit down in your town today! The words of God have arrived! *(Drum, drum)* Come get them! No one else can get them for you! You must come! *(Drum, drum, drum)* Sunday! Sunday! Come all! *(Drum, drum. He walks fairly briskly and vigorously down Road; drums with high enthusiasm; calls with great vigor and joy. The church people follow him eagerly. They all carry Bibles.)*

SPEAKER: And no Sunday do we sit comfortably in our pew—all for thinking of the Chinese Christians facing the constant terror of "brain-washing." You do

pray for them, don't you, every Sunday in your own pew? Asking that Christ may not leave them comfortless, but may indeed be their way, their truth, their life? And for the Chinese in Free China—in Hong Kong and Formosa—pray also; for this is their season of sorrow and separation.

And on this continent, too, and in South America are courageous members of our family going to mutilated and burned churches . . . so bitter is the jealousy of some for our kind of Christian work.

And surely see among them our Korean family members. Homes and cities bombed and re-bombed; evacuated and reoccupied; bombed again, until cities are rubble and families are hopelessly broken up, yet—it is Sunday. So with the word of God in their hands and all his hope in their hearts, they go to church.

READER: Enter into his courts with thanksgiving that peace has come.

CHOIR *(off-stage):* We would be building, temples still undone.

READER: I will build my church, and the gates of hell shall not prevail against it.

SPEAKER: There is still a segment of this 1954 highway which you have never seen; and it is like a living death. On and on and on it moves, this march of the homeless! Millions upon millions of them in Europe, in China, in Korea—escaping from terror and hatred and warfare. Bombs fell one day, and in the twinkling of an eye the roof was all mixed up with the cellar. Suddenly there were no walls, no beds, no furniture, no family, no neighbors! Just this endless line of refugees escaping nobody knew where. Just going, endlessly going. Just moving on, and on, and on. Hiding in caves. In forests. Under bridges. Joined by others escaping by night from the terror of the Secret Police. Maybe from Communist China into Hong Kong or Formosa, huddled in huts made of packing-cases—overcrowded, overlooked; squatters whom nobody wanted. Or maybe fleeing from the cruel police state in East Germany into the freedom of West Germany; leaving behind every earthly possession to begin life over again—and nothing to begin with, except as their pain became your pain and their woe your woe. *(The refugees drag themselves along very slowly, as if worn out.)*

READER: Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow which is done unto me. (Lamentations 1:12)

SOLO: Hark, Hark, My Soul, *third stanza,* No. 431, *The Hymnal*

SPEAKER: Probably nothing could astonish you more than to know that you who sit here before me have been just such "angels of light singing to welcome the the pilgrims of the night." For I am holding in my hands a Golden Book from East Berlin, written especially for the Presbyterian Church in the U.S.A. by East German students whom you befriend every year by the gift of five thousand of those many more dollars called "the On-Going budget." For such practical friendship, there is desperate need. Consider the heroic stand of these students in escaping to West Berlin to gather Christian literature and then slip back to their fellows who form the beloved of the Lord along that part of the Highway called the East Zone. Listen as they speak.

READER: "There have been dark days for us in Germany in past years. But also bright ones full of joy. One of them has been a day in autumn 1948 when we received a generous gift of money by you, our brethren in Christ Jesus, destined to help us in building up God's kingdom amongst students in our country. Your gift has done and still is doing its service. Today we want to tell you something about this service.

"The most important thing with your gift has been a message which it included for us. The message that the love of Jesus Christ who 'was rich and became poor that we might be rich through this poverty' (II Corinthians 8, 9, King James) has built up a world-wide fellowship of Christians who are going to spread out this love of their Lord. There are not many things of such tremendous importance for us in Germany than this sign of Love. We heartily thank you for including us into the ecumenical fellowship of Christians on earth.

"For the administration of this service not only supplieth the want of the saints but is abundant also by many thanksgivings unto God." (II Corinthians 9:12)

SPEAKER: For in serving one another, we glorify God, our Father, whom we know through Jesus Christ, our Lord.

We do not know what will happen to each of us in the circumstances of tomorrow and the day after and the day after. But we do know him. He is our Way. Face forward, up the hill of God, loving all whom he loves, we shall labor on this Kingdom-road of his own making.

READER: The Master is come . . . and calleth for thee. (John 11:28)

A PRESBYTERIAN WOMAN:

Who are you, anyone, who can remain unmoved when the light breaks upon you?
Who can say it is just as well to see as not to see?
Who can ever be the same child or woman or man again after the day has broken?
Who can admit there is anything else in the world after this has come to the world?
I brushed aside all obstructions from my doorsill and stepped into the road;
And though so many cried to me, I did not turn back;
And though I was very sorrowful at having to leave my friends behind, I did not turn back;
And though the ground was rough and I was overtaken by fierce storms, I did not turn back;
For when the soul is started on the soul's journey it cannot turn back.
Can you go on with your old life as if nothing had happened?
The whole universe has happened!
All of love in all of life has happened;
All your forgotten kinship to the people has happened;
All the terrible thirst for justice has happened;

All the sad things have happened in gladness at last;
And all things out of place have happened in place at last;
And all old enmity has happened in friendship at last;
The Golden Age is on my soul today. (Anon.)

Hymn *(congregation uniting):* Heralds of Christ Who Bear the King's Commands, No. 379, *The Hymnal*

A Young Person: It was said of Jesus Christ that "he stirreth up the people." Therefore I call on all the young men and women under thirty years of age in this congregation to stand and read together a prayer for Christian youth.

All Young People *(standing, read in unison):*

Stir me, O stir me, Lord, I care not how,
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray;
Stir till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no Cross is lifted high.
Stir me, O stir me, Lord. Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best-beloved One,
E'en to the dreadful Cross that I might live;
Stir me to give myself so back to Thee
That Thou canst give Thyself again through me. Amen.
—Bessie Porter Head

Prayer *(entire congregation uniting):* Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen. (The Book of Common Prayer)

An Employed Woman: Now let me address the Presbyterian business and professional men and women in this room, you who reach out daily through mail and machinery and merchandise to touch and change the peoples of this earth, is there not more than commerce in all this? Is it not your unrivalled opportunity to knit together the nations of mankind through the truth and the peace and the mercy of Jesus Christ, the Way? Will you not, therefore, rise, all of you who are in any way gainfully employed, and pray that God's divine compassion may reach out through your influence?

All Business and Professional Men and Women *(standing, read in unison):*

God let me be aware.
Stab my soul fiercely with others' pain,
Let me walk seeing horror and stain.
Let my hands, groping, find other hands.
Give me the heart that divines, understands.
Give me the courage, wounded, to fight.

Flood me with knowledge, drench me with light.
Please keep me eager just to do my share.
God—let me be aware. Amen.*

HYMN *(congregation uniting):* Heralds of Christ, *second stanza*
Through desert ways, dark fen and deep morass, etc.

A MOTHER: Every two minutes all day long, fifty new babies are born into this world—70,000 yesterday; 70,000 today; 70,000 tomorrow, with a probable total of 25,000,000 in 1954. One out of every twenty will be born in the United States. One out of every twenty will be born in Russia. Every fourth baby will be Chinese. Every fifth baby will be born in India. And two-thirds of all these infants will be colored. How goes it, therefore, with the child in your home? And with the church in your house? I call on the fathers and mothers in this congregation to rise while I ask you a question. Can you go on with your old life as if nothing had happened?

ALL PARENTS *(standing, read in unison):*
So help me, God.
The whole universe can happen . . . through my child.
All of love in all of life can happen . . . through my child.
All my forgotten kinship to the people can happen . . . through my child.
All the terrible thirst for justice can happen . . . through my child.
All the sad things can happen in gladness at last . . . through my child.
All the old enmity can happen in friendship at last . . . through my child.
For the Golden Age is on my soul today. So help me, God.

HYMN *(congregation uniting):* Heralds of Christ, *third stanza*
Where once the crooked trail in darkness wound, etc.

A PRESBYTERIAN WOMAN: And now let me address the guests in this room who have come to us from other countries. Will you kindly stand, and remain standing. Dear friends, we greet you as co-laborers with us and with Jesus Christ, our new and living Way. You have come from the East and the West and the North and the South to sit down together with us. It has been a foretaste of the Kingdom of God on earth!

Let me ask that all missionaries now stand beside our guests. In this nation and in whatever other nation or kindred or tribe you may work, you and these guests bind us all to the four corners of the world.

Last of all, will those who are members of Presbyterian women's organizations in local churches please rise, joining also that great company of men and women whom you have seen tonight traveling toward God along the Highway of the Prince of Peace. Then, in Jean MacKenzie's beloved words, let us picture our common task and our unbreakable unity—

ENTIRE CONGREGATION *(standing, read in unison):*
Who are these that go about the city and upon the paths of the world?

Miriam Teichner, *Presbyterian Hymnal for Youth,* 1942 edition. Used by permission.

The Word of God is in their mouths, the bread in their hands they share,
They bind up the wounded, and comfort them that mourn.
Who are they?
These are the stewards of the loving-kindness of God, and the day-laborers of His Kingdom.
These are the harvesters of children, the saviours of the sick, the counselors of the desperate, the friends of the prisoner, the family of the poor.
They are of every race and every tongue, and they are indestructibly one.
They are the pioneers of peace, and the fellows of Christ in action.

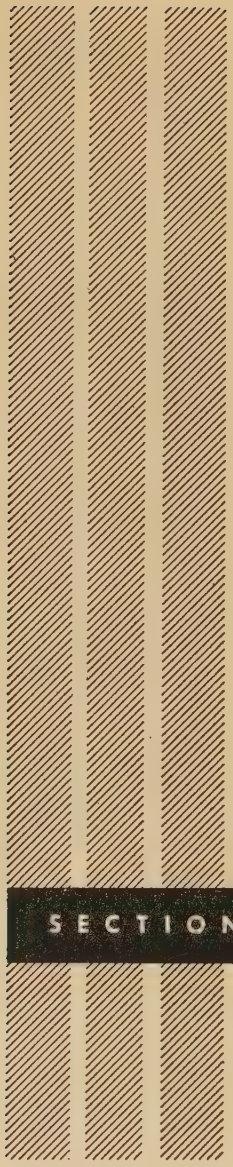
HYMN *(congregation still standing):* Heralds of Christ, *fourth stanza*
Lord, give us faith and strength the road to build, etc.

PRAYER OF CONGREGATION *(congregation seated):* Eternal God, who committest to us the swift and solemn trust of life; since we know not what a day may bring forth, but only that the hour for serving Thee is always present, may we wake to the instant claims of Thy holy will, not waiting for tomorrow, but yielding today. Consecrate with Thy presence the "Way" our feet may go, and the humblest work will shine, and the roughest place be made plain. Lift us above unrighteous anger and mistrust, in faith and hope and love, by a simple and steadfast reliance on Thy sure will. In all things draw us to the mind of Christ, that Thy lost image may be traced again, and Thou mayst own us as at one with Him and Thee, to the glory of Thy great name. Through Jesus Christ our Lord. Amen. (James Martineau: 1805)

SOLO: The New and Living Way—Words and music by Christine Willits (unpublished)

BENEDICTION *(congregation standing):* Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and evermore. Amen.

CHOIR: Seven-fold Amen



WE PROCLAIM CHRIST THE WAY

We Proclaim Christ the Way

CHALLENGES, 1954-58

The Christian Approach to Communism

Evangelism to Meet the Revival of Non-Christian Religions

The Demands for a Mobile Mission in Our Changing World

Development of the Ecumenical Mission

The Protestant Penetration of Minority Groups

Winning the City for God

Christian Witness in Daily Life

Capturing the Minds of the Student Generation

Reaching the Children Outside the Church

3. We Proclaim Christ the Way

Dynamic for Destiny

DR. CHARLES T. LEBER

The assignment given to me is to speak to three particular emphases. The subject that I have chosen covering these emphases has come out of experience and not out of academic considerations. We are pressed upon, all of us, by the circumstances of this age with such compelling force that we have been driven into an awareness of this being an hour of destiny. It is very true that every instant of every age is some man's revelation of destiny. But the acceleration of life today not only in the realm of transportation, communication, and production, but the present pressure of life by the conflict of forces has brought our day to an awareness that every decision we make as citizens of any country, as Christians of the Church, as individuals before God, makes this an hour of destiny. And the terrible tragedy with which we are confronted in the world is the impotency of man before the challenge of destiny. Surely that has been reiterated again and again by those that have come to you. And again and again an old, familiar refrain brings us to the inadequacy of the scientific and philosophic interpretations of our days. We stand helpless before God, and there we find the dynamic for destiny.

* * * * *

First there has arisen in our "thinking in gear" that which we call the Christian approach to Communism. . . . Do we as thinking men and women believe that we can eradicate from this earth that anti-Christian force which spreads across the world, by killing men, by imprisoning men, or in some way by fear and suspicion investigating men? No gun or political or economic manipulation can rid this world of its deepest cancer, an atheistic distortion of life which can but bring slavery to humanity. Only truth will make men free.

Listen, what do you think about anyhow when a Communist comes before your mind? Do you think as the Vice-President of the United States led you to think, that Communists are but rats to be killed? Ah no, how wrong, how unwise, how unchristian. For no man before God is a rat to be killed. Every man before God is a soul to be redeemed, and whether he be Communist or Buddhist or Hindu or Moslem or American—there is but one changing, redeeming, productive power to make men free.

* * * * *

But Communism, though we must begin there, is not the only force that threatens the stability and future of the world. Into the mire and despair of the aftermath of war human hearts sank deeply. Then came the revival of every force that believed it could lift humanity from the mire. So today we are confronted as a Christian fellowship around the world with the resurgence of the paganisms of the past and the new paganisms of our day. There is a meaningful word to

place before us, and it is not the word "opportunity" and it is not only the word "challenge." There is a new word which marks the ecumenical mission of our time and it is the word "encounter." For we are confronted today not only with the opponent that we call Communism, but Fascism, Nationalism, Militarism, Secularism, and the paganisms of the past. Are you in despair—does that discourage you? Then, good friend, you have not understood. Because it is the strength and not the weakness of the Christian faith that has brought about the *encounter* of our time. Do you believe that if Christianity in any nation were but an indifferent little minority—unknown, wavering—that those forces dominant in the country would be opposed to that minority? No. Why is it that in India today we are finding it difficult to present the gospel of Christ? It is because of the strength of Christianity which is challenging in India as never before the anti-Christian forces there. Why is it in Africa, in the Near East, in Colombia, in Hungary, in Czechoslovakia, in Yugoslavia—name your land—there is opposition? It is the strength of the Christian mission, the strength of the Christian Church, the strength of Jesus Christ making manifest not only the fellowship of his sufferings, but the power of his resurrection. That is causing the encounter of our time.

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Thirdly and finally it is but to gather together an emphasis that has emerged here. It is the *ecumenical*. I have been trying to interpret the Christian approach to Communism and an evangelism that is meeting the resurgence of paganism. It becomes so obvious that we cannot do these things alone. We bear witness, first of all, in the demonstration of this great present company to the achievement of the historic mission of the Church. Over the centuries with devotion and dedication from these shores and from other lands of the world into non-Christian areas the Christian missionary has gone. But *a new day has come*. We did not write it on paper—that great affirmation has written itself in life. Here is the new day: the rise and working together in ecumenical mission of the Church of Jesus Christ in every land in the world.

* * * * *

What does this mean? It means that the dynamic for destiny is togetherness in Christ.

This is the conclusion of the whole matter. Fundamentally and ultimately, the dynamic for destiny is Christians committing themselves together and among all nations in building the visible and invisible, the ecumenical and invincible Church of the Living God.

Its high, eternal spire on Heaven's blue,
The chantries radiant with the fires of truth,
Its pillars to support the paths of love,
Its inspired arching, and its piercing climb,
The building of the rise of man above
The threat of bombs, the ravages of time!*

*From "Salisbury Cathedral" by Seymour Gooler, *New York Times*, May 9, 1954. Used by permission.

What Goes on—and Where?

MRS. ALBERT G. PARKER, JR.

WE haven't got the whole world or the whole Church here this week, but we have a good big symbol of a good big part of it—of the whole family of the whole Church in the whole world.... Listen and look:

Here are members of the family from all over the world.... Only a few short hours ago, they were strangers with the right kind of faces.... Now they are known to us by name and voice and spirit. Some of them were born in the land they represent here. Others chose to cross lands and seas to make these lands their home.... But they all belong together. And we belong to them, and we all belong together. Here are: *(list was called out)*.

We are one family—and we are all sure that the family has a job to do today—an unfinished job which our Lord has given us to do together.

In a day when a world revolution is on . . . when new independent governments are shaping the future of many lands . . . in a day of hope and fear, of disillusioning hatreds, of terrifying weapons of warfare, when millions are living in poverty, exploited, restless, grasping at any straw in the wind . . . in this day we are aware of these things, appalled by many things, but we are not afraid.... We belong to a minority—the Church of Jesus Christ—but he is our Lord . . . and we know that redemption in him is the real revelation . . . that this is the Truth—and he is our Peace . . .

Everyone of us here in this great assemblage faces problems in her own country.... The thing that is new is our increasing understanding that we all care about each other's problems—these care about ours, we care about theirs, they care about each other's . . . and we all belong together and intend to stay together . . . to help each other stand firm in the faith every day. This is what we mean when we say we are part of the ECUMENICAL CHURCH . . . that our mission is to proclaim Jesus Christ in all of life in all the world.... This is a fine chance to ask some questions of the members of the family who aren't here every day.... There could be a thousand questions. We'll ask only a few... to show something of the challenge of this day to the Church in the world:

1. In which of your countries is there an indigenous church?
2. In which of your countries does the Church have mission work, at home or abroad?
3. In which of your countries is there organized women's work?
4. How many of you belong to churches which have the Presbyterian or Reformed name and/or form of government?
5. How many of you belong to churches—"united churches"—in which several denominations came together to form the church?
6. How many of your churches are sending delegates to the World Council of Churches Assembly in Evanston in August?
7. Where is Islam the dominant religion?

8. Where is Hinduism the dominant religion?
9. Where is Buddhism the dominant religion?
10. Where is Roman Catholicism dominant?
11. Where is the Protestant evangelical church dominant?
12. Which countries have had a new government within the last ten years?
13. Which countries have a very strong new nationalistic feeling?
14. In which countries is hunger a major problem?
15. In which countries is the lack of educational facilities a problem?
16. In which countries is the standard of public health a major problem?
17. In which countries are refugees a problem?
18. In many of the countries evangelical Christians are a small minority. In which countries are they a small minority?
19. Considering their small number, in which countries is the influence of Christians much greater than their number would indicate?
20. Speaking for yourself and the Christians of your country—which of you are sure that THE ECUMENICAL MISSION IS TO PROCLAIM JESUS CHRIST THE WAY?

(As the questions were asked, women from twenty different countries raised their flags, if the answer was in the affirmative, showing the definite trends of our time.)

Who Carries on — and How?

MRS. H. HOWARD BLACK

WE shall together build His church!

This morning you and I have been challenged by a realistic vision—producing within us a great desire to act. What we have heard is not something far from us, apart from our lives. This is our task—this is something we can do!

In this hour of destiny will we as Christian women be mad enough to believe that Christ is the Way, and that his Family is one? Mad enough to envision the encounter of every man and woman with Christ?

In this hour of destiny the ecumenical mission confronts the world with opportunity and with challenge. As Christian women are we willing to pay the price of being informed and committed to Christ's mission in our day? You hold in your hand two leaflets which were given to you as you came in this morning. The first, *The Ecumenical Mission Proclaims Jesus Christ the Way,* was written for you; it is the directive for Presbyterian women's response to the challenge of the world mission today. Read it carefully and study the fourteen great areas of our task in the ecumenical mission today. This you will use to guide you. It was prepared for you.

The second, *A New Day Has Come,* gives a graphic portrait of the Church and world today in which the Christian mission serves. A new day has come—for you, for Christians everywhere:

for Christians everywhere to remember that though the world and the Church change, Jesus Christ does not change, for he is "the same yesterday, today and forever." His *mission* has not changed nor have these three great words: "Go ye into all the world," "I will build my Church," "There is no other name under heaven whereby we must be saved." The compulsion of The Great Commission lies more, not less, heavily upon his Church in its ecumenical mission . . . *Christ alone is the future.**

The Mobility of Our Mission to America

MISS KATHARINE E. GLADFELTER

THERE must be flexibility and mobility in our mission to America to match the mobility of people, changing concepts, and situations of this rapidly moving twentieth century.

* * * * *

The mission school or hospital, closely related to the life about it and to the people it serves, must be dynamic and unafraid of change. You are all aware of some of the changes that have taken place in the educational and medical work of the Board of National Missions in recent years and perhaps have wondered "why"? May I suggest some of the reasons:

Today our country has one of the most thorough-going systems of public education and of health to be found anywhere in the world. This is a recent development and we can be proud that many of our mission projects were the pioneering forerunners of these public services. The Board of National Missions has never offered competing services in education and in health. It has withdrawn here, and expanded there, or modified and changed its program as it could relinquish some responsibilities to other agencies and go on to pioneer in still unmet areas of need.

* * * * *

Other changes in the life of our country have affected our mission program and tended to change both the character and number of our institutions. Formerly a mission school could serve only the children in its immediate community, or in the area which could be tapped by horseback, wagon team, or, in Alaska and the West Indies, by boat. Today an institution can enroll as many boys and girls as half a dozen smaller ones could twenty-five years ago, and offer a much more rounded program, given the facilities in dormitories, classrooms, and personnel.

There is an increasing demand for quality in services as higher and higher standards have been set by the states and by the Federal Government, and by professional accrediting agencies. There was a day when a little mission school or clinic, however meagerly equipped, was far better than none.

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*From *A New Day Has Come,* Board of Foreign Missions (free).

Accepting the fact of change as the challenge it can be, how shall we then determine wisely which projects we shall continue to support with our gifts and our prayers, and to which young people from our own households may go as missionary teachers, doctors, nurses, social workers? May I suggest four major goals.

First, we will continue to search out and serve in areas of human need, remembering that however good the schools and hospitals in our home communities may be, such services are still not universally available or of uniform quality. Ganado Mission, for example, has the only accredited high school on the Navaho Indian Reservation. Many villages in Alaska are too small to support a public high school. In Cuba and the Dominican Republic fewer than 50 per cent of the children are in any school and most attend only one session a day. In the field of health there are other rural sections like the Mora Valley in New Mexico where there is no qualified resident doctor for over 5,000 people, and the nearest hospital is over 60 miles away.

We should expand our ministry of teaching and healing. More schools are needed in Cuba and the Dominican Republic; more health units, especially in rural areas, and the further development of such institutions as Sheldon Jackson Junior College, the only boarding high school and college maintained by any church agency in all of Alaska to help provide Christian leadership for tomorrow.

We will keep our program flexible and sensitive to changing needs and situations. Change has come today with startling suddenness to families and to communities. Wholesome recreation becomes urgent in the village facing for the first time a problem of juvenile delinquency. Such situations demand of the established mission institution, new emphases and new services. They may require new, pilot projects which call not for expensive buildings and equipment, but for qualified, consecrated personnel. A recreational director for such an area in New Mexico will search out and develop local leaders; in Alaska a social caseworker to serve our children's home and the families and the communities from which they come; in Cuba a school nurse qualified to teach preventive measures, diets, sanitation, and also Christian nurture in the home.

Our service will be an inclusive service, open to all within the area touched by an institution who need its services. Many of our mission institutions were started to serve a particular local community or racial or cultural group. Today there are few isolated communities or people. The services of the mission institution and its personnel will be increasingly interracial, intercultural and even international in character. Here is our Mosaic Choir with young people from fifteen National Missions projects. One comes from Barrow, Alaska; two are from Puerto Rico; others are from Arizona, Utah, Georgia, North Carolina. Two singers represent Cuba, and one from Thailand represents Warren Wilson College.

We will see to it that each of our mission institutions will have its own unique reason for being. In our schools we will be primarily concerned with the development of a Christian leadership. As we think especially of our continuing work in preparing Christian leaders we will rejoice in the sound foundations on which

we can build and be proud that out of some of the little pioneering mission schools of the past have come almost half of the mission field representatives on this platform today—men and women who are giving so significant a service to our Church.

Today's Mission Task among Spanish Americans

MISS BERNICE DAMIAN and the REV. TOMAS C. GONZALES

BERNICE: Spanish Americans do represent one of the minority groups in America to whom the Church proclaims Christ's Way. We, who were brought up in the old traditional Church, knew a Christ...a dead Christ! But Protestant missionaries came to tell that Christ lives!

TOMAS: Indeed! This is so vividly portrayed in the film, *The Church of the Empty Cross.* It shows the struggle to forsake the old faith for the Protestant Way that many of us have known.

BERNICE: How much the Spanish Americans needed the Prostestant Church to bring them abundant living. To answer this need the women of the Presbyterian Church sent missionaries. Allison-James came first and then the plaza schools. Later followed the medical and community work.

TOMAS: What is the significance of the plaza schools . . . those grade schools in our Spanish communities?

BERNICE: The schools began because the missionaries wanted people to be able to read the Bible. The lives of many children are touched from kindergarten days through the grades, Allison-James, and Menaul; a few are privileged to live at Menaul and attend the university. Because of this continuous training, leaders are prepared for our schools and churches.

TOMAS: You spoke of the need for medical work . . . what is our Church doing about that?

BERNICE: The Embudo Hospital with its outlying clinics and positive health education is reaching out to serve a large area. You find Dr. Bowen and her staff ready to help with healing in their hands and dedication in their lives.

A clinic is needed at Truchas. Because of appreciation of what Embudo means to them everyone goes to work to build one. The clinic is built... Peñasco follows suit and there is a clinic there.

TOMAS: Then there are the community centers . . . the Homes of Neighborly Service. Theirs is a complete program... nursery, kindergarten, clubs for youth, recreation for all ages, mother's clubs, movies, clinics . . . in every way they try to help the people to know a better life.

BERNICE: In the plazas where there is no Protestant mission, the only available recreation is provided by the liquor stores, pool-halls, and cheap dance halls. There are a few gymnasiums but it would be too expensive to try to build a gym in every community . . . and a gym without a man director is not complete . . . and so now there is a new plan.

TOMAS: What is the plan?

BERNICE: It is to be called a PLAYMOBILE. This would be a traveling unit with a trained, consecrated director. He would carry adequate equipment and serve several communities. He would plan to enlist and train local leaders to do much of the actual directing.

TOMAS: Menaul has always been an outstanding institution in completing the education and preparation for leadership which began in the plaza schools. Many Menaul students have gone out to give fine service. We have our Spanish churches with ministers who were Menaul boys. Teachers, nurses, doctors, and other Christian leaders . . . yes, even missionaries to foreign lands call Menaul "home away from home."

BERNICE: Tom, talk about the work of the mission churches . . . your churches.

TOMAS: I am always proud to tell about our mission churches; we have churches in the city, in small towns, the plazas, and in isolated rural areas. My parish has all types.

BERNICE: Tom, it is hard for us with so much to tell to sum up what we believe is still the mission of our great Presbyterian Church among our Spanish American brothers . . . but let's try.

TOMAS: To spread the gospel using every means possible . . . and to train others to be leaders in the pulpit, in church schools, and on the mission field.

BERNICE: To teach, direct, and guide children, youth, and adults to better personal living and service for others.

TOMAS: To plan, direct, and encourage recreation for all ages. To challenge our people to clean up social conditions in their own communities. Through a playmobile to train local leaders for a more comprehensive program.

BERNICE: To bring the ministry of healing to broken bodies. To dispel superstitions, fears, diseases from bodies, minds, and souls.

TOMAS: To help people bring up their economic level through using the agencies available . . . to encourage them to improve their livestock, their land, their homes, and their water supply.

BERNICE: To let them know that our Presbyterian Church loves and cares for them; that we are interested in all of their life and that we are there to serve. Christ said, "I am come that they may have life and have it more abundantly." We are there to lead them to him who alone can give this abundant life.

We Are Losing the City for God

DR. HERMANN N. MORSE

THE phrasing of this topic is not mine. It could be that it is an overstatement —or an understatement. Perhaps the Church isn't losing the city because it never really had it to lose. Or perhaps the city is just outgrowing the Church, or growing away from it. Or perhaps the Church has more of a hold on the city than we realize; at least, it is still in there pitching. But any way you look at it, no one can question the reality of the problem that the modern city poses for the church, or its bearing on our hope of a Christian nation. As the city goes, so will go America.

What makes the city so important to the Church? *Sheer numbers* give us one clue: in every decade more cities, larger cities, a greater proportion of our people living in them! Today they include two-thirds of us, with another fifth living close by. In the last decade four-fifths of the national growth took place within our metropolitan areas. And still they come. Size alone makes this our greatest task.

An even more significant clue is in the way the city is put together—*its structure*. The city not only grows, it changes as it grows. Its growth is a constant thrust outward from the center. The typical pattern is a series of irregular but concentric circles. The inner city, in a constant state of flux, presents the widest contrasts of privilege and of need. This is the nerve center. Here are the agencies of trade, finance, government, and culture. Here are likely to be some of the city's most expensively exclusive areas, and the worst of its slums. The inner city frays at the edges as it approaches the enveloping ring of industrial and residential areas.

Then there are the suburbs, a part of the city but each with its individual character. They grow much more rapidly than the inner city but change less drastically. Beyond them at the growing edge the city is always spilling over into the country. Homes of city workers line every country road. New communities appear almost as by magic, as more and more people are sucked into the industrial orbit of the city.

In the inner city the churches are beat upon by change and seem often in retreat. Many indeed have retreated, following their people as they moved out from the center. Some hold on but only as landmarks for people long since fled. A few have real visible stature. In the suburbs Protestant churches have their greatest strength and their most readily grasped opportunity—though they don't always grasp it. But many of them stand where the tide comes in. In the outer areas the churches, again, are hard pressed to establish or maintain themselves. Truly the structure of the city makes ours a difficult task.

The nature of the city—the kind of an animal it is—even more than its size or its pattern of growth, gives us the most significant clue. It is the nature of the city to play down what we most count on to facilitate the work of the Church and to play up everything that makes it harder. Stability, homogeneity, neighbor-

liness, a predisposition to desire and accept the fellowship of the Church and to identify it with what is most esteemed in the life of the community—these are at a minimum in the city. A high degree of mobility, a sense of social detachment and aloofness, sharply etched lines of social difference, an almost impenetrable secularism—these are at a maximum. The circumstances of city living magnify all the difficulties and minify all the aids for the work of the Church.

The city is always playing host to throngs of newcomers and to groups in transition. They crowd into it from everywhere, diverse in language, color, and culture. Most of them enter it via its most congested neighborhoods, pushing earlier arrivals out ahead of them. Every new wave of arrivals, of whatever sort, starts a chain reaction so that in a growing city most sections exhibit a constantly changing social character with a high degree of social tension. Many newcomers remain virtually rootless. It is hard to put down roots through a city pavement. The city is full of lonely strangers.

With it all the city is a place of contrasts. Drawing many as to the goal of all their hopes it becomes instead a place of uncertainty and insecurity, even a house of fear. It baffles and frustrates, and yet it fascinates and holds.

Are we losing the city for God? If so, we are on our way to losing all of America. This could be our great defeat. For good or ill, ours is an urban culture. The city is the pattern maker, the moulder of forms and ideas. Sooner or later, every aspect of our civilization passes through its sieve.

How about our ministry to the city? We do not lack people to serve or needs to meet. But it is hard work. Cities tend to concentrate people whose background makes them most difficult for Protestant churches to reach even though they may have largely broken with their religious heritage. Many others who have a Protestant background tend to hold aloof from the city churches because they do not feel at home in them or fear they will not be welcome, which often they are not. Many simply get lost in the city, or swallowed up in its secular life, too immersed in the struggle to get ahead, or to stay alive, to think of spiritual things. They become insulated against religion.

The average city church lacks the resources for an adequate program or for adequate equipment. The scale of the city is too much for it. There are some great churches but the average church has too little of everything so that much of our ministry tends to be merely defensive. But this it not the whole story. The greatest difficulty is that we have not really seen the city. If we attract a congenial constituency and develop an institution out of them we may think we have success, doubly so if we get it endowed. We may develop thrilling ministries to particular areas or aspects of need. But the city as a whole—if we miss that, if we forget the community and the sheep who have no shepherd, we do not do well. We are not called to be "the secure society of the saved, but the adventurous society of the saving." All around us is the mass of the unevangelized, some wistful, some indifferent, some scornful, but all in need of the gospel. All around us, too, are the conditions and forces that challenge every spiritual concept we profess.

No one church can win thé city. It requires the collective, purposeful, dynamic

effort of all working together. No merely formalized ministry will do it. The city will not be evangelized within the sanctuary alone. If we would preach the love of God we must demonstrate the love of man. We must cross over the barriers that divide people, cure the inequalities of circumstances and opportunity that thwart them, demonstrate the power of Christian brotherhood to unite them and of Christian faith to lead and inspire them.

Lose the city for God? We never really won it and it is high time. For some it has always been a house of fear. For some its clamorous noises have always drowned out the still, quiet voice. For some its false gods of power, or pleasure, or wealth have always been usurping the throne of the Most High. As in so many other realms, we have known better how to build magnificent externals than how to endue them with spirit. So our failure to penetrate beneath the surface of the city becomes more apparent and more portentous and the city is becoming the great pagan force of our time. Nevertheless, the Church is there and not without power, not without examples of thrilling devotion and hopeful service. This year of study of the mission of the Church to the city may well open many eyes to the opportunity before us and help us to a richer and more fruitful ministry.

The Opportunities We Face

Introduction by DR. PAUL CALVIN PAYNE

Much that is most significant in the life of the Church takes place because of the vision and consecration of the million women who are represented by women elected to membership on the governing boards of its national agencies. More than she realizes, in addition to bringing inspiration here through the dedication of the day, the chairman of our Women's Committee, Mrs. Robison, has brought to us an appreciation of the spirit and consecration of the women of our Church. Our speaker this morning is the pastor of the Pasadena Presbyterian Church, where he succeeded Dr. Eugene Carson Blake when Dr. Blake became Stated Clerk of the General Assembly. The four years he has been president of the Board, his leadership has been characterized by warm, human understanding, by great vision and statesmanship and courage. In addition to this he has become a prophetic interpreter of the Church's program of education. I am happy to present to you this morning Dr. Ganse Little, president of the Board of Christian Education.

DR. GANSE LITTLE

YOU will pardon an introductory personal word—Mrs. Little and I are on our way to my 25th anniversary as a graduate of Princeton Theological Seminary. Following the remarks which Dr. J. Ross Stevenson made every year to the graduating classes, he closed with this statement: "So use this right to teach, that every thought and word shall be brought into captivity to the mind of Christ." This is the exhortation and the opportunity that is extended by the providence and the grace of God to the entire Church. This morning as we face

the opportunities ahead of us, I desire to narrow them to one all-important, all-inclusive opportunity, *this right to teach*. For the right to teach constitutes the Church's capacity to reproduce her own kind. And if she fails to reproduce her own kind, no matter what she may achieve in this generation by way of faith and life and service, she loses the world for Jesus Christ, because it is not going to be accomplished in our generation. This defines the mission task of the Church in the area of Christian Education.

We have our Boards of Foreign Missions and of National Missions. I would ask you to remember and to take this word home to your constituent women's organizations, that your Board of Christian Education is your third missionary board of the Church, that whereas the Boards of Foreign and National Missions, carry out the primary mission of Jesus Christ in a world of space, the Board of Christian Education discharges the mission of Jesus Christ in a world of time. We are your missionaries, and you, serving under the Board, are the missionaries of the Church to the next generation.

The Church's program of Christian Education centered in the home is a three-fold program. We promise to teach our children the principles of our Christian faith. There are two basic principles in our Christian faith. The first is adjustment to authority. There is a will not our own which makes for righteousness, and the quicker our children find that out the better for them and for the world. And where better place for them to find it out than in the Christian home through the teaching, the precept, and example of Christian fathers and mothers.

The second great principle is the principle of vicarious sacrifice. There are some things we choose to do in life at the expense of life laid down, because we recognize this to be a motivating principle in God himself who sent his only beloved son. There is a situation in the home which makes it easy and possible and pertinent for these principles to be taught and you cannot duplicate this situation in the church school, or in the public school, or in any other place under heaven. Parents promise to pray with and for their children. This is not a matter of obtaining for your children security—this is a matter of setting for your children the example of commitment. The commitment of their own lives to God who has revealed himself to them and to you in Jesus Christ. You are promising to set them an example of Christ-like living.

For instance, the Supreme Court has very wisely deferred the handing down of its own specifics regarding how we are to implement this historic decision to abolish segregation in the public schools. But I am here to remind you Christian mothers and teachers today of this one inescapable fact, that whatever the Supreme Court hands down, we are not in fact going to have an unsegregated school and an unsegregated church by the grace of God until more Christian fathers and mothers begin to implement the gospel of Jesus Christ in teaching and in example in their own homes. Because just as Christianity is not born into a child but taught, so prejudice is not born into any child. It is caught and taught —and always caught and taught in the first instance from the father and mother.

In just a moment now you are going to witness a series of dramatic episodes, true life episodes, which will drive home to you better than any words of mine

the power for good or for evil wielded upon the campuses, the universities, and colleges of our great land in the lives of our children of college age. It is all very well to remind ourselves that the more strategic years in the age of a child are the first seven years and we hold that to be true, but there is another all-strategic and all-important age. That is during the college years—because it so happens, it just so happens under the providence of God that the boy or girl who is fortunate enough to go away to college goes away at exactly that period when precepts and examples and ideals are being turned and overturned in his own life until he whose right it is shall reign. Every child has got to make the second-hand faith that he has caught from his own father and mother his own faith. He has got to go through those growing pains—it is well and proper that he should do so. In the lives of many of our boys and girls this takes place away from home on some college or university campus. It becomes all important then that the Church of Jesus Christ use the continuing right to teach in those continually formative years, that we provide for our boys and girls Christian colleges and, on the campuses of our great state universities, Christian Westminster Foundations whereby this right to teach is exercised wholesomely and properly.

The now historic Harvard Report in 1945 listed for us the characteristics of the educated man. To think effectively, to communicate thought, to discriminate among values, to make relevant judgment. But my Christian friends, I would remind you that the supreme tragedy taking place upon too many campuses of college and university life these days is this: that our young people are being taught to think without being taught to think God's thoughts after him; that they are being taught to communicate but to communicate only facts which remain forever irrelevant, without relevance, being out of relevance with the fact of Almighty God revealed in Jesus Christ; that they are being taught to discriminate among values without being taught to appreciate the only standard by which any values come to have pertinency whatsoever—the value of redeeming love. The difficulty with so much that takes place upon so many college and university campuses is this: that it is a completely secularized education. This education pertains to this age, it is two-dimensional, it is Cyclopian education—it looks with but one eye, with but one lens, and it looks at life in only two dimensions.

Christian Education is education with the third dimension—the dimension of spiritual depth. The Church is supposed to so use the right to teach that there becomes alive in the minds and hearts of our young people a kind of three-D, spiritually speaking; experience, to which we add the pertinent facts of this life, the all-important fact, of the will and purpose of Almighty God.

Paul summed it up in the majestic and moving twelfth chapter of his epistle to the Romans: "Do not be conformed to this world [secularism] but be transformed by the renewal of your mind." This is the teaching task of the Church. So use this right to teach that every thought and word may be brought into the capacity of the mind of Christ. So only can we capture the minds of the next generation, so only can we preserve a missionary church tomorrow.

The Witness of Christian Students

DRAMATIC episodes showing actual experiences of real students on the college and university campuses today were given by Maryville students and staff members of the Board of Christian Education under the direction of Miss Kathleen Craven, professor of speech at Maryville College. The National Missions Mosaic Choir provided the music. The scenes were taken from the original presentation, *Tomorrow for the Taking,* given at the 165th General Assembly at Minneapolis. Brief excerpts follow.

An anthropology professor in one of our largest universities begins the semester's work with:

"Let me advise those of you who have Bibles, who believe they have souls, who have gods, to leave them outside. There is no room for them here. You will find as we go along how gods were made in the image of the men who worship them. . . ."

Daniel, actually the president of the Westminster Foundation, speaks out boldly in class; is kept in by the professor and argues for the presentation of the Christian point of view as well as the mechanistic one.

Daniel's friend, a young African prince, has to go for a haircut:

> Across the railroad tracks—for a thirty-cent haircut. A Jim-Crow haircut for an African prince. His name's Jonathan. They sent him here to learn how to run his country some day. About the second week he was here, he went to the barber right off-campus:
>
> BARBER: Sorry, son. I can't cut your hair. Too near closing time.
>
> DANIEL: So, next morning, bright 'n early, Jonathan went back.
>
> BARBER: Look, son. I was trying to let you off easy last night. I can't cut your hair now or ever. I've got to earn my living in this town, and that's the way it is.
>
> JONATHAN: I turned and walked out of the shop. I did not understand his meaning. How could I injure him in his living? I went three, perhaps five steps upon the sidewalk. Then I suddenly knew why he would not cut my hair.
>
> I looked across to my campus, and I saw the American flag go up over the administration building.
>
> And I stood in the street and cried.

Daniel stands by his friend, refusing exclusive fraternities and finally succeeds in bringing Jonathan as his roommate to a university dormitory, thus breaking down for all time one of the hard and fast rules of the administration. When asked why he acted as he did, Daniel replies: "That's how I was brought up. It was my father made me what I am, I guess, that's how I know it is surely our Father who made us all."

Another vivid scene shows the contrast between the teaching of two professors in the same university. On one side is a Christian professor, on the other a secularist. The students seated in the center turn in their confusion first to one professor—then to the other.

Life is nothing but a series of experiences.	Life is a journey toward a goal.
Man is a creature of one world.	Man is created for two worlds, this and the next.
Morality means behaving according to an accepted social pattern.	Morality is behavior according to a divine pattern.
The objective of education is adaptation into society.	The objective of education is to understand society—and to reject its ends at no matter what cost to ourselves, toward this end: that we may glorify God and enjoy him forever.

In the final scene, after a Christian student group has decided to make a courageous stand against another group trying to gain control over all activities in one university, an ex-G.I. is impressed, and talks with the university pastor:

"Y'know, ever since I hit this school I've been shopping around for an outfit to latch on to. Frats, clubs, committees for this, committees for that—aah!

PASTOR: What're you looking for?

JERRY: That's the funny thing. I don't know. Some place to belong, somebody to belong to, to belong with—I don't know. But they don't know what it's all about in this place! They get the idea around here the biggest thing in life is having it easy, having it easy, having it good.

You take the army, overseas. Brother, you learn over there what it's all about. You live together, you fight together, you hurt together, you die together. No differences, no cliques, no nothing. And everything's so rotten.

PASTOR: What do you mean, everything?

JERRY: Well, take this fear that's going around. What're they afraid of over here? Talk about your Iron Curtain—what're we putting up around ourselves—a chromium one?

PASTOR: Look—why don't you listen to me a while? In the first place, this fear running around. My kids aren't scared.

JERRY: I guess I'm not so smart at that. I used to think I knew all the answers. God—I don't even know the right questions!

PASTOR: You said—God.

JERRY: I apologize, I—

PASTOR: Don't be sorry. Maybe that's what you're looking for. You and everybody else.

JERRY *(whisper)*: No.

PASTOR: How do you know? *(Jerry stands there.)* How do you know?

JERRY *(whisper)*: I don't. I don't know anything. I don't know who I am, I don't know where I'm going, I don't know what to do—I just don't know!

PASTOR *(very, very softly)*: Soldier—it can be pretty rough over here, too. The battle *inside (taps his heart)*—inside. The silent battles are the toughest. But there's a way to peace. My kids know it.

JERRY: What is it?

PASTOR: Let God use you—wherever he puts you. Even here. Look at me, for instance. Sometimes I think this is the rottenest place in the world—then I see what my little Christian students go out and dare to do—and I wouldn't be anywhere else in the world.

JERRY: All right. I'll buy. But—the way to peace . . . you'll have to show me the way.

* * * * *

(Jerry and the pastor move upstage talking seriously together.)

NARRATOR: Not just one student, asking—but all our young people, seeking. Not just our sons and daughters today—but our Church, our country, our world, tomorrow. Not just a law student—tomorrow's Justice. Not just a med student—tomorrow's Science. Not just an ed student—tomorrow's Knowledge. Not just a poly sci major—tomorrow's Government. Not just a couple of kids—tomorrow's Family. Not just a theology major—tomorrow's Church! Not just a stranger on a scholarship—but the freedom of a world groping upward! Not just a handful of students, here today—but the inheritors, the *makers* of our tomorrow!

(Jerry and pastor stand a moment. The pastor earnestly whispering:)

PASTOR: This IS our mission! Capturing the minds of men for Christ. What fruit it bears depends upon OUR nurture. Upon what we here go forth and do hangs the world's tomorrow.

CHOIR: Once to Every Man and Nation *(fourth stanza)*
(*The Hymnal,* No. 373)

And What of Us?

MRS. J. T. ROBISON

MAY I remind you again that what you have seen depicted by these fine students from Maryville College are episodes from real life. The author of the dramatization went on the campuses of enough of our universities, incognito, to obtain material which he then wove into the presentation titled *Tomorrow for the Taking.* These young people who have so courageously witnessed to their Christian faith are still on our college campuses and are not having an easy time of it.

And now what of us—where do we fit into the picture? Well, I would remind you of just three things. First, tomorrow *is* for the taking. Whoever bids the highest will take tomorrow. Second, the forces of evil are going "all out" in their bidding for tomorrow. Third, we believe that the power of God is greater than all the forces of evil—but that is not quite enough. We must marshal these forces and actually take tomorrow for Christ.

I believe it is apropos to quote from the words of Dietrich Bonhoeffer at this point for he, our own contemporary, gave his very life in martyrdom for his faith in Christ as the Way of Life. Do you remember he spoke to us of "cheap

grace" and "costly grace"? He said, "Cheap grace is grace without discipleship and is the deadly enemy of the Church today. Grace alone does everything, they say, and so everything can remain as it was before. We Christians must aspire to live a different life under grace from our old life under sin. Costly grace is the treasure hidden in the field, for the sake of it, a man will gladly go and sell all he has.

"It is the pearl of great price to buy for which the merchant will sell all his goods.

"It is the kingly rule of Christ, for whose sake a man will pluck out his eye which causes him to stumble.

"It is the call of Jesus Christ at which the disciple leaves his net and follows him.

"Costly grace is the gospel which must be sought again and again, the gift which must be asked for, the door at which one must knock and continue to knock."*

In Phillips' translation of the Parable of the Talents which he captions: "Life is hard for the fainthearted," he says in verse 29,

"For the man who has something will have more given to him and will have plenty. But as for the man who has nothing, even his 'nothing' will be taken away." (Matthew 25:29, Phillips)

May God grant that our lives may be lived more boldly for him—that we may really invest all that we have and are—for Christ is the Way and Tomorrow is for the Taking.

The Communion Meditation

BREAD AND A CUP

DR. EUGENE CARSON BLAKE

IF this experience at Purdue is truly to be memorable for us who are privileged to be here, it must combine the unique and the commonplace.

The very size of our gathering about the Lord's Table is an experience few of us have had or will have soon again. The fact that we are representative of our Church from all across the land, yes even from across the world, will make this service unique enough.

The mark of the new day in our Church symbolized by the serving of this Communion by over 150 ruling elders, who are all women, gives this particular service a fresh quality for remembrance.

But if all we take away from this Communion is an impression of size, numbers, or uniqueness, the service will have failed in its purpose. To be truly memorable our gathering at this table must somehow impress itself upon us in

*Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: The Macmillan Company, 1949.) Used by permission.

such a way that henceforth every ordinary Communion which we attend will have a new quality and a fresh significance for us.

This should be true most of all because of what the Lord's Supper is. Any sacrament in its essential meaning is the transformation by the Spirit of God of the commonplace into a sign and seal of the Divine.

When a young child is baptized, the minister sprinkles water upon the babe s head as he repeats the ancient formula of reception into the Body of the fellowship of the Christian Church. The water is not holy water. It ordinarily comes from a tap or a faucet. But the nature of the sacrament is that this ordinary water becomes the vehicle of the power of God, in truth a means of Grace.

So also in this sacrament. The physical elements are the most commonplace and basic to life itself. Bread and a cup. Three times each day you, especially you who are mothers and homemakers, are of necessity concerned with bread and a cup. The provision of food and drink is so basic to human life, it demands so much of human attention—especially, in our society, woman's attention—that unless the common meal is transformed by the Spirit of God into a sacrament, life becomes in essence nothing more than the finding and preparing of sufficient food and drink to keep insatiable human bodies full and replete.

The wonder and the miracle of Jesus Christ is that when, in that upper room on the night on which he was betrayed, he laid his hands upon a piece of bread and lifted up a cup of wine, once and for all he transformed all bread and every cup into the symbol, sign, and seal of divine fellowship and gave us all a foretaste of "the marriage supper of the lamb which is in heaven."

When he touched an ordinary piece of bread and broke it and said to his disciples: "This is my body, broken for you," all bread henceforth had a new meaning and all life (dependent on daily bread) a new dimension.

Bread which until then had been merely calories to feed a human animal became forever, as day after day it is broken, a reminder of that body broken upon a cross for all mankind. Who can eat this bread and ever think of life essentially as the feeding of the stomach? No, life, for all who once partake, consists no longer in abundance of things sufficient to minister to our bodies, but rather of that self-giving love even unto death which Christ revealed on the cross was the redeeming love of God himself.

With bread the cup is the other essential for human life itself. Take liquid away from a man and in a matter of hours he becomes less than man, a body psychotically fixed upon drink, any drink to wet his parched and swollen tongue. Bread and cup. Jesus chose for his sacrament the very essentials of life, the most commonplace elements upon which human existence depends.

And since his hand was upon that cup and he told his disciples that this cup was a new Covenant in his blood, all cups have been transformed.

Let me remind you before you drink today of some of the symbolism Jesus has forever put into this cup and every cup.

When he pictured the judgment day, he mentioned, we all remember, the cup of water given to the thirsty as one of the essential marks of the sheep who would find their place at the Fáther's right hand. So for always his followers are

committed to the simple ministry to human need. No Christian should sip from any cup without remembering.

And do you remember that night in Gethsemane's garden when Jesus prayed in agony? He faced death and suffering alone. Son of God and yet man indeed, he could not face that cross any more easily than you or I. He prayed to the Heavenly Father in these words, "Take away this *cup* from me." A *cup* of bitterness and suffering as well as a *cup* of water. "Take this cup from me"—yet he followed immediately with the further prayer, "Nevertheless not what I will but what thou wilt," each cup a new commitment to God's will.

This communion will only fulfill its purpose then, *if* every ordinary Communion service that we hereafter attend, has enlarged significance because we have been once in this broader fellowship. But more even than that, dare we not hope that henceforth every meal we prepare or eat will take on a new significance, that Christ will be there with us at our common table, that bread broken three times every day will remind us of God's love and the blessing at table become a Eucharist. And henceforth every cup we take becomes our rededication to the will of God and to the loving service of all human hunger and thirst.

The miracle of the Communion is not the transformation of this bread and this wine into the body and blood of Christ—it is that because Christ is here that all bread and wine, all life for us henceforth shall be a sacrament. So is the Communion a memorial to him.

Dedications of the Day

MRS. J. T. ROBISON

FIRST DAY

SCRIPTURE: Psalm 118:1-4

O give thanks unto the Lord; for he is good: because his mercy endureth for ever
Let Israel now say, that his mercy endureth for ever
Let the house of Aaron now say, that his mercy endureth for ever
Let them now that fear the Lord say, that his mercy endureth for ever.

And let us, who are here assembled, now say that his mercy endureth for ever.

MEDITATION:

If the company in whose presence we find ourselves at this moment, if the influence of the great Church which has given us spiritual birth, if even the very presence of the Holy Spirit should find us unmoved, our hearts cold and preoccupied and unresponsive—may we too cry out earnestly, "Lord, thy most pointed pleasure take, and stab my spirit broad awake." For this is the day which the Lord hath made—our part of the "Great Day of our Lord"—we would rejoice and be glad in it!

* * * * *

"O Lord, thy most pointed pleasure take and stab my spirit broad awake"—to the *ultimate* of sensitivity to *all* of the people who are here—God's people—

whose hands we touch, whose faces we see, whose voices we hear—and find ourselves infinitely richer for the experience. Never again in all of our lives will the company be quite the same. Oh, may we be entirely receptive!

And then—we must, even as we dwell together in this blessed "apartness," be thoroughly awake to the "urgency," the driving "immediacy" which is part and parcel of our day. There is so much peripheral thinking: The way of Christ for our world? Oh yes, but as a far off attainment. Sometimes our world seems actually to seek to postpone his way, to make it a future possibility rather than a present reality. We as followers of his cannot succumb to this postponement. We could say very easily that yes, Christ's Kingdom is coming sometime in the far away future—because it is right.

* * * * *

Dear Lord, Thy most pointed pleasure take and stab our spirits broad awake to the greatest fact of all: that on this, thy day, thou art here; thou didst come ahead of us; thou wilt tarry with us—forgiving, understanding, enlightening, empowering. May it not be said of a single one of us, that he came to his own and we knew him not. Amen.

Before we conclude this first dedication period together, we must speak our faith together. We must speak it so the whole world will know. We must tell it to one another lest any forget; and we must say it to the wonder of our own hearts and keep it forever. Therefore, let us stand together and when we are entirely quiet let us, as though we were one mighty voice, say to all the world, "This is the day which the Lord hath made!" And then in lesser volume let us turn toward each other and say with all the confidence there is within us, "This is the day which the Lord hath made!" But are we sure? Let us then close our eyes and whisper to our own souls, "This is the day which the Lord hath made, I will rejoice and be glad in it!"

SECOND DAY

Scripture: Luke 2:10-11 (R.S.V.)

> For behold, I bring you good news of a great joy which will come to all people; for to you is born this day in the city of David, a Savior, who is Christ the Lord.

(And could it also be said "in the city of Lafayette"?)

Meditation:

I stand in awe at Christmas time with Mary and Joseph; with the shepherds, and Simeon, and Zacharias, and Anna, and the wise men, as I think of that "one far-off divine event," when the Christ child came to earth. I recall the time when the angels sang, and some heard and remembered, and I thank the Heavenly Father the more for Mary who "kept all these things, pondering them in her heart." How else would we know about it at all if Mary had not remembered?

* * * * *

But I stand in greater awe as I ponder what might occur if the Christ, the word, should be born in us this day. The tragedy of our Church has always been

that for so many, our Christ, his birth, his life, his sacrifice on Calvary, his resurrection, are all a matter of remote history, with not too much relevance to our daily living.

* * * * *

One great Christian in sharing the story of his learning to understand says that in the infancy of our spiritual growth, we hold to the hand of God tightly, for we go forward stumblingly, even as a child learning to walk holds tightly to a father's hand. Then there comes the time when we permit him to take *full possession of our hearts,* and we are able to walk upright beside him.

Still another, a doctor, says, "Christ lives—I have accepted him logically in my mind. But much more important: I know him in my heart."

* * * * *

You remember that when the Angel Gabriel appeared before Mary and told her what great thing was to happen to her—something unbelievably wonderful, something which was to bless the whole world through her, a simple handmaiden —how overcome with emotion she was. I like so very much the way J. B. Phillips translates the precious words which finally poured from her lips. She said, "I belong to the Lord, body and soul—let it happen as you say." (Luke 1:38, Phillips)

Perhaps, just perhaps, Christ is knocking at our heart's door this very day, announcing the possibility of the birth of a new idea which will grow into a wonderful new purpose—a great new reality! If you believe that it might be so, will you repeat with me (if you can mean it from your hearts) the very words of Mary, "I belong to the Lord, body and soul—let it happen as you say." Then let us stand and sing as our affirmation, stanzas 1, 3, and 4 of Hymn 231, "There is room in my heart for Thee."

THIRD DAY

SCRIPTURE: Hebrews 3:1-8 (R.S.V.)

> Therefore, as the Holy Spirit says: "Today, when you hear his voice, do not harden your hearts as in the rebellion . . ." (Verse 7)

MEDITATION:

Our very presence here is a testimony to a faith which either makes us to be the most absurd people or the most amazingly blessed people who ever trod this earth. For, in brief, we believe, to some degree or another, that God is, that his Son Jesus has revealed to us that our God is our Father and that he cares for us very much, that we are valuable in his sight, and that he speaks to us every day. If that is not true, we are the most deluded people on earth. But if it is true, it leaves us breathless with its possibilities. We dare not toy with the idea of delusion. But the tragedy of the Church is that we do too often merely toy with the fact that God cares for us and that he speaks to us. We play with the immensity of the idea, or we only half believe it, and we permit countless, more noisy voices to command our attention. Ultimately, we become like the children of Israel who forgot to

listen and became deaf to the voice of God, finally doubting that God speaks to men at all.

* * * * *

Here, today, we are a group of women blessed of God. Here in our hands is the Eternal Word. Here is prayer. Here are majestic hymns: "Lord speak to me." What if he did? Would we hear? Would it frighten us? But here is a dedicated place. Here are Christian friends close by Christian friends. Would God ignore us? Would he have no word for US this day? Today, *when* you hear his Voice, from any source, but most certainly it will come in the "still small voice of calm," may it be that we shall hear it and be thrilled by it. Dear God, take the dimness of our souls away and speak to us again!

* * * * *

There was that time, so recently, when my feet were dragging a little in his service. The iris was in full bloom in Texas and our farmers' market was a thing of beauty and a joy forever. One morning I went down to purchase some flowers for my own home and found all of the women standing in front of one table upon which were the most beautiful specimens of iris of every kind. Women were oh-ing and ah-ing over their beauty. One of them spoke for all when she said: "I just don't see how you've done it! The drought has almost killed my bulbs even, and I simply haven't been able to produce any such iris. How did you do it?" And the owner of all that beauty said: "I don't know. I just don't know"... (and then very thoughtfully) "unless it might be that I have worked them right reverent." God spoke to my heart through her.

Things of beauty are not produced in this old world unless someone is willing to work at it "right reverent."

Today, when you hear his voice... TODAY! He will be speaking to us today, in countless ways, and some of us will hear him, and we will be saying, "Oh, thank you, Father, this is for me!"

FOURTH DAY

SCRIPTURE: ACTS 2:1-4 (R.S.V.)

And they were all filled with the Holy Spirit . . ." (Verse 4)

MEDITATION:

It was on another day quite like this, some nineteen hundred years ago, that it was written, "When the day of Pentecost had come, they were all together in one place." Indeed they had been "all together in one place" for forty days in their own "upper room" in Jerusalem. There were Peter and John and James and Andrew, and the others, 120 of them, and "all these with one accord devoted themselves to prayer, together with the women and Mary, the mother of Jesus, and his brothers." Tomorrow is another Pentecost Sunday, and we are here in our own "upper room," praying for the Holy Spirit. But what varied people are we, and "together" most largely in the sense that we are aware of the lack of the power which Jesus said would come to them who would be filled with the Holy Spirit on that great Pentecost Day.

As we wonder who these women were who were so amazingly included in the company of them that received power at Pentecost, let us build our own little company of blessed women, who, if they were not in that "upper room," most certainly would have rejoiced in the opportunity. Let us think of them, and how like us they were.

First, there was Mary, the Mother of Jesus, who never ceased to marvel at her own low estate and the way in which the Heavenly Father had blessed her. It was she who saw her son die on Calvary and it was she who needed so desperately to "receive power" in order that she might partly understand the eternal purposes of God, for her.

No doubt there was also the mother of James and John, she who had so foolishly sought for temporal honors for her two sons and could not see the greater mission which Jesus had for her sons. How ashamed she had been! How *could* she have stooped to ask such a thing of Jesus! How earth-bound and weak. Forty days now she had prayed, "Lord, forgive my foolish ways. Forgive! Forgive!"

Mary and Martha of Bethany almost certainly were there, good women both of them, believing women, too, but not quite believing. Lazarus had died, and they were hurt, for Jesus had not come. When he did arrive he had said to Martha, "Whosoever liveth and believeth on me shall never die. Believest thou this?" Yes, she believed it, but not quite. Not until the Holy Spirit came upon her and Mary could she believe—completely.

And who knows? Perhaps, the woman who had suffered many things at the hands of many physicians was there, she who had hypochondriac tendencies. Perhaps she enjoyed ill health and went from physician to physician, and not even the healing touch of Jesus that day could altogether make her well again.

* * * * *

What shall we say of Mary Magdalene? Most surely she was in the company. She out of whom seven devils had been dispelled. Would *we* not know about that? We, who have so often hovered on the thin edge of life between sanity and insanity because of this very nature of ours. Mary Magdalene would be *there*. She who had dealt so pitifully with the evil spirits, just *must* come to know the *Holy* Spirit. She must!

And I would be so bold as to suggest that the Syrophoenician woman, in the coasts of Tyre and Sidon, just *might* have been there. She whose little daughter had been so ill, and who begged of Jesus for but the crumbs from the table for her little one. She who was of foreign blood, of different color and background, but whose heart cried out for the living God. The Holy Spirit could *use* a woman like that!

* * * * *

We cannot really know just who was in that upper room at Pentecost, of course. We can only know that the Holy Spirit entered into them and they were different people. Enmities disappeared. Jealousies, vanities, and mean ambitions were sublimated. Fears were displaced by courage, and futility was dispelled. And they thereupon began to live!

Tomorrow is Pentecost Sunday in our company. We must pray that the Holy Spirit shall come upon us, too, and dispel every evil, sickening thing that resides in our hearts, whatever it may be. We must be sure that the Holy Spirit will come if we want him genuinely enough, and we must prepare ourselves for an evidence of power in our lives which we had not hitherto dreamed of.

If, in anticipation of our Pentecost tomorrow, we should simply pray and continue to pray, "Create in me a clean heart, O God, and renew a right spirit within me," with the emphasis upon the *"me,"* great things will happen.

FIFTH DAY

SCRIPTURE: II TIMOTHY 1:8-12 (R.S.V.)

> And therefore I suffer as I do. But I am not ashamed, for I know whom I have believed and I am sure that he is able to guard until that Day what has been entrusted to me. (Verse 12)

MEDITATION:

Through all of these days of breathless joy and inspiration we come to the inevitable day when we must say "goodbye." And we are pressed with the responsibility of gathering together the things which we shall forever call treasures and which we just must carry home with us.

There are certain things that we of this Quadrennial know definitely about these treasures of ours, and among them are these:

First, we know that we have our notebooks full, our hearts full, and our memories full. But we also know that we have these treasures in earthen vessels, and earthen vessels break, and the treasures of them are all too often lost. O, God, we know that we are earthen vessels, and the goodness, truth, and certainty which are so treasured in our hearts *now* can so quickly be lost, like the warmth of a good room when the fires burn low. And we dare not lose the treasures which we now possess. Therefore, we will pray at the beginning of this last day together that God will use us, like he did Mary, and John, and Paul, to the end that that which is entrusted to us shall not be lost when we leave the intimate presence of our Lord in such a mountain-top experience such as has been ours.

But we also know that the nature of our treasure is so different from the treasures of this world. This is life which we have found here: eternal life, radiant, good life together and with him. To be sure we will be carrying home with us copies of wonderful programs, keepsakes which have significance only to us, autographs, and books. But these are only the outer symobls of what the real treasure is. Is it not the Kingdom of Heaven which we have discovered and found to be so wondrously good? And is it not like that which Jesus said when he told his followers that the Kingdom of Heaven is like *leaven* which a *woman* took and hid in three measures of meal till it was all leavened? Ours has been a "big bit of heaven" here together. It is precious. And it is leaven which is in our hands to share. Our brother Paul said it for us so positively and well, "But I am not ashamed, for I know whom I have believed and I am sure that he is

able to guard until that Day what has been entrusted to me." The translators vary as they phrase that passage. Whether it shall mean that God will help Paul to keep alive that which God has entrusted to Paul, or whether it mean that God will guard and keep all that Paul has committed unto God, it matters not for we know the truth of both approaches. Both must be so if the Kingdom of Heaven is to exist at all. God entrusted to Mary the necessary truth of the birth of our Lord, and she shared it in Luke's Gospel. Mary entrusted all that she had, the life of her son, to God. And the trust was altogether validated. And we, who are a part of this never-to-be-forgotten meeting have some treasures entrusted to us, and in turn we have entrusted some very vital things of life anew to him. We must remember that trust, that bit of leaven that might die in our own hands or develop, through his Grace, into the very bread of life.

Bernard was wont to say at the beginning of each new day, "Bernard, why are you here?" And we too, day by day, filled with wonder, love, and praise, have asked ourselves, "Lenna Robison, why are you here?" And the answer comes all too clearly: we are here to receive some good thing, some great treasure, some living good which the Heavenly Father has entrusted to us. We will remember that, and turn it over in our hearts.

Just last Wednesday, when we began these Meditations of the Day, we turned to the Book of Psalms and found some grateful soul crying, "This is the day which the Lord hath made, we will rejoice and be glad in it." And we have done just that, day after day, in his presence. These have been the Lord's days, each one of them precious in our memories. But I recall an occasion some time ago, when my little grandson was with me and the day was beautiful and good, and I used that verse in the child's hearing. And then I was amazed to hear him say, "But, Grandmommy, I know another verse which I like, too", and he quoted the words of the 126th Psalm, "The Lord hath done great things for us, whereof we are glad." Bless that little boy. Cannot we also today say those words from hearts that overflow: "The Lord hath done great things for us, whereof we are glad." Not temporarily glad but eternally glad. For he has done things for us day after day that are of the stuff of life.

Bishop Agoston wrote us at Christmas time, "How eternal and how eternally good are Christian relationships! One short week in Yugoslavia: forever friends!" And we say—one short week in Quadrennial, and forever kin are many of us because we had a mind to know the mind of Chirst.

"The Lord hath done great things for us" these days, and as we leave this presence I shall go with the assurance of Paul, "I know, I know him in whom I have believed and am persuaded that he is able. I am very sure that he is able to guard, until that ultimate Day all that he has entrusted to me." Say it silently to your hearts, but very certainly . . . I know him! I know him and am persuaded that he is able.

OUTLINE OF

The Epistle to the Hebrews

DR. SAMUEL H. MOFFETT

(To supplement Dr. Caroline Palmer's Bible Study Guide,

The New and Living Way)

Key verse: Hebrews 4:14

"Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession." (R.V.S.)

Basic structure of Hebrews:

I. *Jesus the Son is Lord* (1:1-4:13)

A. As God's last word, he is superior to prophets. (1:1-3)

1. They spoke for God in times past.
2. He speaks as God, now, at the end.

B. As God's supreme word, he is superior to angels (1:4-2:18)

1. They serve; he rules. (1:4-2:5)
   (The first warning: Listen to Jesus! 2:1-5)
2. The Lord became servant (lower than angels) to save. (2:5-18)

C. As God's victorious word, he is superior to Moses (3:1-4:13)

1. Moses was servant; He is the Son. (3:1-6)
2. Moses failed to enter Canaan: Jesus brings us to heaven itself. (3:7-4:13)
   (The second warning: Don't fail Jesus! 3:7-4:13)

II. *Jesus our Priest is Saviour* (4:14-10:18)

A. He is the fulfillment of the old Priesthood. (4:14-6:20)
   (The third warning: Press on to maturity, to new truths. 5:11-6:20)

B. His new priesthood is superior to the old. (7:1-10:18)

1. He is priest of a higher order than Aaron. (7)
2. He is mediator of a higher covenant. (8)
3. He is a better sacrifice for sin. (9:1-10:18)

III. *Therefore have faith!* (10:19-13:25)

A. Have faith in Jesus. (10:19-39)
B. Remember the heroes of the faith. (11)
C. Hope in the Kingdom that cannot be shaken. (12)
D. Let brotherly love continue. (13)

"Jesus Christ is the same yesterday and today and forever."

Summary in five great points, or Hebrews "in a nutshell":

I. Jesus Is Lord (Chs. 1-4)

II. Jesus Is Priest (Chs. 5-10)

III. Therefore: Have Faith (Ch. 11)
Have Hope (Ch. 12)
Have Love (Ch. 13)

A. The first two points are *great points of faith.*

B. The last three points are three *great rules of life.*

JESUS IS LORD (Chs. 1-4)—first great point of faith

I. First great lesson of Hebrews—Jesus Christ is *Lord*. The theme of the first four chapters.

II. Interpretation: The book of Hebrews is a warning against giving up the Christian faith and particularly, against falling back into a lower, pre-Christian faith, the faith of the Old Testament, the old Covenant. The author of Hebrews does not condemn the old, for God spoke and worked through Old Testament prophets and angels, through Moses and Joshua and Aaron. But that is not enough, says Hebrews. It is incomplete. It is inferior. We have a better way.

III. We have Jesus Christ, and *He is Lord.*

A. He is better than the *prophets.*
Hebrews 1:1-4, first point.

B. He is better than the *angels.*
Hebrews 1:5-2:18, second point.

C. He is better than *Moses.*
Hebrews 3:1-4:13, third comparison.

IV. Five great warnings:

A. Listen to Jesus. (2:1-4)

B. Don't fail Jesus. (3:7-4:13)

C. Group up; and don't forsake Jesus. (5:11-6:20)

D. Stand firm for Jesus. (10:26-39)

E. Don't reject Jesus Christ. (12:14-29)

V. Conclusion: There is triumph and victory in this first great lesson of the book of Hebrews: Jesus the Son is Lord. The final note is victory: "Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession... [and] let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need." (4:14, 16, R.S.V.)

JESUS IS PRIEST (4:14-10:18)—**second great point of faith**

I. The second great lesson of Hebrews is that Jesus is *Priest*—the theme of chapters 5 to 10.

II. Interpretation:

A. The distinct change of mood and emphasis that governs this whole section really begins with Hebrews 4:14 (the key text containing all three great points: Lord, Priest, and Faith). The change of mood is from command to sympathy; from a supreme Lord who demands our absolute allegiance, to a priest who sympathizes with our weaknesses. (4:15)

B. God is saying in Hebrews, "You need a priest." Why?

1. We need a priest because we have lost the way, and when we have lost our way, then Jesus our great High Priest becomes our Way, a "new and living way." (10:20).
2. Is priesthood obsolete in the twentieth century? Not in our world. Whenever a man at last sees himself as he really is—a sinner, he needs a priest.
3. Another nutshell in Hebrews: We need a priest; we have a perfect priest in Jesus Christ; and having him, we need no other priest.
4. Hebrews tells us that Jesus Christ does bring us to God. *How* does he do this, we ask. In two ways, says Hebrews:
   a. He does it with a promise of mercy. This is the new covenant. (Ch. 8)
   b. He does it with a sacrifice. This is the new covenant in his blood. (9-10:18)

III. The most difficult part of Hebrews (Chs. 9-10).

A. Interpretation:

1. If you can get through 9 and 10 into chapter 11; if you can get through sacrifice into faith, then you have the Letter to the Hebrews. It takes both.
2. This question comes to our minds:
   Why can't we have the mercy without the blood?
   a. Thus, we ask, "Can't we have Christianity without the Cross?"
   b. We cannot cut out the sacrifice of Jesus Christ and have anything left of Christianity.
3. Let me say this much briefly about the doctrine of atonement:
   a. I don't always understand the Cross; but the Cross helps me to understand sin. It reminds me of the "exceeding seriousness of sin"—the Son of God himself had to die for it.
   b. I don't always understand the Cross, but the Cross helps me to understand life. I know that there may come a Cross in my life no matter how good a Christian I am. There was a Cross in my Lord's life.

c. I don't always understand the Cross, but the Cross helps me to understand the justice of God. It is never easy to forgive sin, and be just. The easy thing is to excuse sin, and let injustice run wild. This is exactly what the Communists accuse us sentimental Christians of doing. "You Christians," they say, "have no justice; you have only love. And love is a weak thing. It excuses injustice. It takes hatred to root out injustice. It takes hatred to change the world." But the Communists are wrong. There can be justice without hatred. It takes sacrifice, yes, but not hatred. And there can be love without weak sentiment. There is nothing sentimental about the Cross.

d. I don't always understand the Cross, but the Cross helps me to understand the wonderful love of God. I know that it makes some people think of him only as an angry God demanding blood. But I can only remember that it might have been my blood, for it was my sin; but he gave his own life for me. And that is the greatest love I have ever known.

e. So finally, let me say that though I do not always understand the Cross, I understand that the Cross is not the end. We have moved through chapter 8, the happy story of the new covenant; then down into bloody chapter 9 with its unperfumed picture of the Cross; now to chapter 10:12, and here is the climax: "When Christ had offered for all time a single sacrifice for sins, *he sat down at the right hand of God.*" (R.S.V.)

FAITH, HOPE, AND LOVE—Rules of life

I. The outline:

A. Therefore have faith. (10:19-13:25)

1. Faith is belief and trust. (11)
2. Faith brings *Hope.* (12)
3. Faith issues in *Love.* (13)

II. Interpretation:

A. Everybody knows, I guess, that you cannot be a Christian without faith. It is faith that makes us Christians. But what is faith? If it is really as important as that, we should know what it is. But the very structure of Hebrews reminds us that the really important thing about faith is not what it is; but what it is *in*. The kind of faith Hebrews talks about is not just any faith. It is faith in Jesus Christ. That is why for the first ten chapters we have been studying Jesus Christ, not faith. But it all hangs together: Jesus is Lord: Jesus is Priest; have faith in *him*.

B. Now look at faith itself. Hebrews says two important things about faith. First, it is "the conviction of things not seen": that is *belief* (11:1). And second, it is taking God at his word, like Abel and Enoch and Noah and

and all the rest: that is trust. Faith, in Hebrews, is *belief,* and *trust.* It is a *confident belief.*

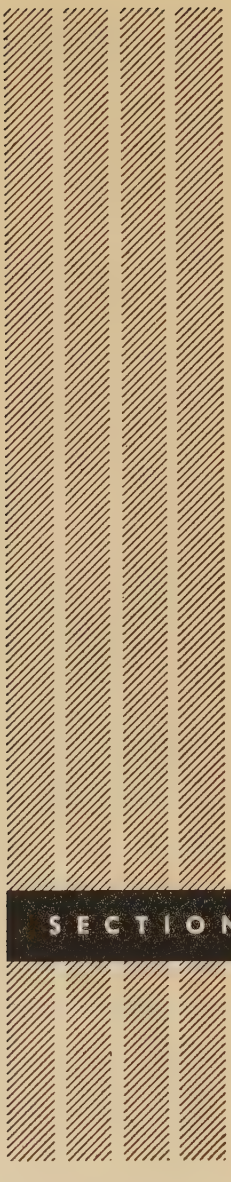
C. Move on to chapter 12. Move on from faith to hope, for faith *brings* hope.
   1. "In such a time as this," says the World Council of Churches, "the Church of Jesus Christ cannot but speak of hope. He is our hope, in him we are bound to proclaim that hope to the world."

D. Hebrews ends with love. The 13th chapter begins by telling us to love each other. It tells you to love your husbands. It tells you *not* to love money too much.

E. Retain your hope, and all the Communist armies in the world cannot destroy your peace. But lack of love can.

Therefore, let us love one another . . .

Use Dr. Caroline Palmer's Bible Study Guide, *The New and Living Way,* for your circle study. (20¢ each, six for $1.00, P.D.S.)



WE FIND CHRIST'S WAY—TOGETHER

4. We Find Christ's Way—Together

"Faithfully Yours"

A LETTER TO PRESBYTERIAN WOMEN

"Our Faith in Presbyterian Women" — Miss Mildred Roe

Dear Friends:

During the past four years and at this National Meeting there has been demonstrated in new and exciting ways the ability and the creativeness of women working together. Miss Mary Parker Follett, some 20 years ago, made the statement that when people really work together cooperatively, something comes into being which is new, different, and better than any one of the persons could do singly or than the sum of what all could do working separately.

Do you know that nearly 1,000 women are carrying definite responsibility for this meeting? People have asked—where are you getting your discussion leaders, your Bible teachers, your hostesses, your ushers, etc., and they are dumbfounded that so large an undertaking can be carried by volunteer women who not only have spent hours and hours at home and come here and work but also pay all of their own expenses in the bargain, some at great sacrifice.

One could give illustrations without end, and each of you probably has thought of some experience demonstrating the accomplishment which may be behind those words—Presbyterian women working together. And we have only touched the fringe of possibility in this realm.

In the second place, we have deep faith in Presbyterian women for what they are and do as individuals as well as for what they are and do together. We have seen a whole organization—a whole church—and even a whole town made over through the efforts of one woman.

Contrary to many humorous cartoons we enjoy and occasional uncomplimentary remarks we appreciate less, an eminent sociologist recently said that by far the greatest potential force in the United States today is the many women whose children are in school—or who are married and consequently have leisure time and considerable ability to give to important causes. A great part of that latent power of American women is frittered away in busy-ness with bridge or social activities of one kind or another—not bad but not contributing much to the life of our times.

We have evidence that increasingly church women are assessing the worth of their activities to make their time count, whether it is in real fellowship at home and with friends or in creative activity in church and community. Life is better because they walk that way.

Thirdly, we have great faith in Presbyterian women because increasingly many are reading and thinking when too large a majority of American people

have ceased to read or think and are content to drift along with the crowd or with the ideas of their one newspaper.

In days like these when communication through modern media of radio, TV, press and periodicals has reached an unbelievably high proportion of our population, it matters much to know there are those whose opinions of people and things are not swayed by every wind that blows. There are among us courageous souls who seek the truth through many different channels and hold fast to and share their convictions in the face of popular hue and cry whether of husbands, friends, or neighbors. The requests from Presbyterian women for facts about all sides of current issues and evidences of action taken are great cause for rejoicing.

A few days ago, one of the outstanding leaders of the National Council of Churches, after asking about our National Meeting plans, said, "The women of our churches—bless them; the forward thrust of the Christian message today rests pretty heavily upon them." This, I am sure, carried no reflection upon the men of our churches, but rather that we have more opportunity to read and think and we are less bound by the demands of business associates or other controlling factors. Pray God that we may have the wisdom, the grace, and the courage to live up to this freedom and opportunity which is ours!

There are many other reasons for our faith in Presbyterian women—the strategic place, they hold in home life, in the life of children and youth and so forth—but may I close this first section with one final point, by far the most important one upon which depends the real value of everything we say or do. This is, that Presbyterian women care enough about their faith to discipline themselves to let God speak through them and use them for his purpose. We are prone to talk too much, to use words which are meant to describe deep religious experiences which in our busy modern life many of us have not experienced. It is no easy matter in these days when the duties, the speed, and turn of events all around us press upon us and seem to demand every waking moment, yet there is increasing evidence that there are those among us who are taking time to listen and learn of Him who alone is the way, the truth, and the life. More and more women, in simple everyday ways, are disciplining themselves to become His disciples—with all the rich meaning which lies behind those well-worn words. Herein is the kernel of our deep faith in Presbyterian women and our joy in having even a small share in their life and work.

"Our Faith in the Wider Fellowship" Miss Margaret Shannon

"Now if your experience of Christ's encouragement and love means anything to you, if you have known something of the fellowship of his spirit, and all that it means in kindness and deep sympathy, do make my best hopes for you come true. Live together in harmony, live together in love, as though you had only one mind and one spirit between you." (Philippians 2:1-2, Phillips)

To think that we here together this week have made one of Paul's best hopes come true! Living together with people from a dozen racial strains in our own country and with fellow Christians from around this globe, surely it will be

natural to be faithful to the wider fellowship. But how about next week, or the next quadrennium? What telltale temptations will tamper with the sure temper of the testimony of "one body"?

We demonstrate in our life together as members of the one body of Christ what we proclaim to the non-Christian world, for that brings results to the Kingdom of God. Much that we claim about the Kingdom of God becomes real only when shared with other people. An elderly Indian Christian from a village near Jullundur said to me one time, "When you go back to America, tell your people that since we have become Christian, all blessing has come to us." I could not help asking, "What blessing?" and he replied, "The blessing of fellowship."

There was a test of the fact that God can really love a person and make him whole—when an outcaste can look into the eyes of another, whether he be an upperclass Indian or a person from another country, as if to say, "I too am a son of God." The fact of redemption becomes real in the experience of fellowship. The challenge we have had to meeting the needs of the city in the United States is not only in what is preached from the pulpit, but also in the ability of the congregation to absorb in its fellowship all those who have accepted Jesus Christ as their Way.

We respond to an opportunity to strengthen the Church and mission life in the Spanish-speaking Southwest or among any other American minority. Still another test of our intention is when women of different language or color arrive at a meeting of a presbyterial society and feel at home.

Understanding other people is not a once-for-all matter. In T. S. Eliot's play, *The Confidential Clerk,* Colby says it this way: "There is no end to understanding a person. All one can do is to understand him better. To keep with him, so that as the other changes, you can understand the change as soon as it happens, though you couldn't have predicted the happening or the change."*

In a few minutes you will be challenged by the predicament of youth when they go away to college. How could any mother sit here and say, "I understood my daughter perfectly at ten, but I refuse to keep up with her when she reaches twenty." It is essential to "keep up" in understanding and with the thinking and experiences not only of our immediate families but with our world family as well, in order to be helpful in events we cannot predict.

How tremendously important in this keeping up of our understanding when it comes to our relationships with the younger churches overseas! If we let our missionary zeal settle on the level it was when, figuratively speaking, the movement was only ten years old, we are missing the greatest thrill of our Christian experience. Now that in all countries there is a small but mature Christian community, we cannot but rejoice in our new partnership. With these many hands and hearts available, new opportunities will open for us.

Let us remember, however, that we will not complete the joy which Paul was writing about unless we are of "full accord and one mind." If it is our intention to stay together as a world family, let us watch out that our gentleman friend, the Devil, does not sow seeds of divisiveness to shatter our oneness. In

*T. S. Eliot, *The Confidential Clerk* (New York: Harcourt, Brace and Company, Inc.) Used by permission.

the next months we shall have occasion to remember that we are of a great body called the World Council of Churches. It is not perfect; but it represents the combined forces of most of Protestantism. Let us not be fooled by the insinuations of groups who call themselves by similar names—but whose purpose is *not* to be of one accord and of one mind. In these next years, let us make this promise to our fellow Christians: "I may not always completely understand you, but I promise never to misunderstand you."

Such a declaration of loyalty requires some responsibility. When we say to a fellow Christian that we are one in Christ, are we willing to take the responsibility of meaning it?

If a curtain were drawn between us and the Chinese members of our fellowship—if we are among those who declared that the Christian cause was lost in China, we are spreading an atheistic heresy in declaring that God has decided to settle on our side of the Iron Curtain. The Iron Curtain is as great a test of the Christian faith of those on this side as it is of those behind it.

Our fellowship must be prepared for more and more trouble in the days that are ahead, but remember this: trouble tightens the tie that binds our hearts in Christian love. Small struggling churches in previous generations were completely obliterated by the social catastrophes of their times. Today we will face catastrophes; but this time, because of the strength of the world fellowship, the recession for Christ's Kingdom will not be so great. When we share in the hurt and the faith of others, we are participants in the spirit of the cross of our Lord.

Let us thank God we live in a time when wrong rises so strong that we are forced to grasp the hands of our fellows. For thus *we* shall experience, this side of heaven, the amazing love and tenderness of God, and the sure security of Christ, the Anchor of our hope and faith. It will put heart into what must needs be done in our time.

> "So if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy . . . being of the same mind, having the same love, being in full accord and of one mind." (Philippians 2:1, R.S.V.)

"Our Faith in the Days that Lie Ahead" Miss Elsie R. Penfield

Your secretaries have faith in the days that lie ahead—we have faith that we can get our job done because we approach our tasks together.

One of your secretaries, a few years ago, found herself sitting on an old tree stump in the yard of Ming Quong Home, Los Gatos, California, observing five little Chinese girls at play in a sandbox. These children, after a number of friendly-glance exchanges with your secretary, came near for a closer inspection especially of a pearl necklace she wore.

The smallest one, only five, asked to count the beads, and readily climbed onto an ample lap and strugglingly and erringly counted the beads in the necklace. Three other pairs of sand-covered hands followed her example, and your once clean secretary presented a sandy neck and soiled pearls for the counting

of the last child, the oldest girl in this group, gangly, not so pretty, and a child who held herself aloof. She counted the beads slowly and correctly and gradually slipped her arm over this secretary's shoulder. Suddenly, she stopped counting and exclaimed in an accusing voice, "Do you know sumpin', if you would put your arm around me too, we could do this job better together."

Doing our job better together is just that—spiritually, and ofttimes literally, putting our arms around each other, around the people of this nation, and of the world. As we encircle the world with our love, our prayers, our gifts, we do keep faith in the days that lie ahead.

Our new theme, "Christ Is the Way," will direct the days ahead for Presbyterian women. But there is a chart for these days because we have discovered together that "Christ Is the Way of Faith." We keep faith in these days ahead because we know that *our witness is now stronger.* Our week together has been dedicated, our days dedicated, even our hours together! We are better prepared now to take a stronger witness back into our homes, our communities, our churches.

A strengthened witness has been stressed as we discussed our share for Evangelism in our discussion groups and as we assumed a new emphasis on Evangelism in our Women's Associations, through a secretary in the fellowship department. We have been introduced to an entirely new evangelism help for our evangelism secretaries, *The Glorious Calling,* written especially for Presbyterian women by Dr. George E. Sweazey, the "spark" of the New Life Movement.

We can strengthen our witness by sharing with women at home Mrs. Robison's Dedications of the Day, and the inspirational gifts from Margaret Applegarth's worship services, written especially for us.

We shall discover that *our understanding is deepened* because we have rediscovered Christ, the Way of Faith. Foremost in the deepening of our understanding has been our study together of Hebrews, that great book of faith. We must remember that there are 545,000 more Presbyterian women at home who must have the opportunity to re-discover their faith in a Bible study of Hebrews, led by women inspired by Dr. Moffett's interpretations.

All our suitcases, at least twenty-five pounds heavier than when we arrived, are full of new program and study materials—materials to be shared with the women at home. We would hope that already in that suitcase are copies of the great study trilogy for circles, for 1955—the Caroline Palmer study of Hebrews, *The New and Living Way;* our mission study, *Conversations on India and Pakistan* by Constance Hallock; and our social action study, *The Christian Woman and Her Household* by Margaret Kuhn.

We have faith in the days ahead because *our service concept has broadened* during these days of inspiration and fellowship. Great new challenges have alerted us to our churches' specific areas of concern for America and for the world, and we are prepared to "proclaim Christ the Way." Women at home must also be alerted to these challenges—the Christian Approach to Communism, Evangelism Pertinent to Resurging Paganism, Development of the Ecumenical Mission, Mobility of the American Mission, Protestant Penetration of the Minori-

ties, Ministry to the Godless City, Witness of American Christians, Capturing the Mind of This Generation, Winning the Unchurched Child.

These challenges—these targets of our concern—will push us on to a new concept of our world service, if we use them throughout our programs to keep us alert. Our new association program guide for 1955, *Proclaim Christ the Way,* will develop twelve new programs from the Challenge Hour presentations of this meeting. We shall find Christ's Way—together—as we continue with our "Primary Emphasis" to help eliminate some of the tensions and needs created by these major concerns. We shall "Proclaim Christ the Way" to women at home as we help them to know, too, that Christ Is the Way—of Truth, of Hope, of Love, of Peace, of Life—Christ is the New and Living Way.

We shall keep faith with the days that lie ahead as "we put our arms around each other" to accomplish our job ahead—as we proclaim Christ the Way.

Faithfully yours,

Mildred Roe
Margaret Shannon
Elsie R. Penfield

Achievements of Faith in Action

A Report of the Giving of Presbyterian Women to the Three Boards during the 1950-54 Quadrennium

THIS report was presented visually using Kodachrome slides and a script read by the three board treasurers. Sets and scripts are available through area secretaries for the use of summer and fall synodicals and fall district meetings for presentation. In the late fall, these sets will be available to local societies through P.D.S. centers ($1.50 rental plus postage). They will be an excellent basis for discussion and understanding of women's giving to "The Primary Emphasis" for the entire 1954-58 Quadrennium.

Pertinent sample sections from the script are included below, and can be useful, even without the slide set and full script presentation, in interpreting the results of our giving over the past four years:

Three-Board Facts:

Your treasurers are proud to bring you this visual report of your faith in action, so that you can see for yourselves what wondrous things were wrought by your gifts during the quadrennium from 1950 to 1954.

The astounding total of $11,514,134 poured from women's organizations into the treasuries of the Board of Foreign Missions, the Board of National Missions, and the Board of Christian Education. But money isn't everything!

For this $11,500,000 represents millions of lives that were changed as "The blind received their sight and the lame walked, lepers were cleansed . . . and the poor had the gospel preached to them."

The temperature chart of giving shows that the fever of Presbyterian women for the causes of the three Boards has risen sharply this quadrennium over last. The total of women's gifts from 1946 to 1950 was $8,227,608; but from 1950 to 1954, the quadrennium which now closes, women gave to National Missions, Foreign Missions, and Christian Education, $11,514,134.

From over 8,000 local societies came goal sheets each year bearing your pledges to On-going and Opportunity work. And each year the final total of giving far exceeded the pledges—proof positive, if any were needed, that if you "attempt great things for God," you can "expect great things from God."

National Missions Facts: MISS GERTRUDE SEUBOLD

Steadily and with consecration the gifts to National Missions increased over the quadrennium. And steadily and with consecration these gifts enabled your Board of National Missions to adopt new techniques in its ministry, to strengthen the existing work, and to meet new needs as they arose. See it now . . . your faith in action.

Christian education and preparation for life are the basis of the philosophy governing National Missions schools. Fifteen day schools and 13 boarding schools helped 6,200 students each year of the quadrennium to develop higher standards of living and prepared them for productive lives after graduation.

A Negro teaching science to Navahos at Ganado . . . Mexican students at the Indian Training School in Tucson . . . boys and girls from fourteen foreign countries studying and playing and learning American ways with Warren Wilson's students . . . these are some of the new patterns in the educational picture of National Missions.

On the goal sheet, Presbyterian women called it "Station Support"—and you gave $602,239 specifically for that item. But at Warren Wilson College and other schools and hospitals from Alaska to the West Indies, "Station Support" meant transformed lives, as boys and girls worked, played, and studied in pleasant, well-maintained conditions.

On the goal sheet, Presbyterian women called it "Scholarships"—and you gave $663,317 to help make it possible for students to earn their education.

On the goal sheet, Presbyterian women called it "Summer Offering"—and you gave $143,666 to the many medical needs that were presented for your consideration during the quadrennium. In 1950 you helped prepare Indian girls to become nurses through your gifts to Ganado School of Nursing.

On the goal sheet, Presbyterian women called it "Missionary Support"—and in faith you gave $2,245,163 for that cause. Your faith became action in the person of Dr. Sarah Bowen and 380 other missionaries. Dr. Bowen typifies the dedication of your missionaries as she works 'round the clock in Embudo Hospital and its outpost clinics, bringing the Good News to those who have not heard it before.

Because Presbyterian women heard the call and gave so generously—we helped meet the needs—the needs of little folks without parents, the needs of undernourished children, the needs of boys and girls who had no other means of receiving a good education. Your gifts of love, totaling $5,218,136, made it possible for National Missions to transmit your faith into action.

Foreign Mission Facts: MRS. ANNIE MARY ALLEN

During the past four years, you, the women of the Presbyterian Church, have given over $5,000,000 through your women's organizations toward the World Mission, that "one world" in Christ which will bring his prayer to fulfillment.

Your gifts have been joined to the gifts of 7,300 other groups and have contributed toward the support of 830 missionaries and fraternal workers in 34 countries. You have helped 136 national workers with scholarship funds or salary aid. You have contributed 9,000 scholarship units for schools and colleges. You have undergirded the work in 147 mission centers.

1953 was "Youth Emphasis Year," and women's gifts helped to provide not only scholarships but Christian programs and the beginnings of student centers similar to the Westminster Foundations in the U.S.

Now in quick succession we take a look at your Opportunity gifts transformed into services for men and women, children and youth. In 1950, the great word was "Hokuriku" and many of your societies have their names inscribed on scrolls embedded in the cornerstone of this postwar building in Kanazawa, Japan.

Through the Cameroun Christian College the youth of French Equatorial Africa can now receive Christian training to prepare them for work in the Church and in their vocation.

Silliman University in the Philippines has a new men's dormitory with two units and plans are underway for the new wing on the women's dormitory—all because Presbyterian Women's Organizations contributed sacrificial dollars in 1952.

Among the eleven countries aided by the Opportunity gifts of 1953 was Japan. Women's gifts provided the Presbyterian share in building a student

center on the campus of the Japan International Christian University. This new institution admitted its first class in 1953.

Gifts contributed for honorary memberships have benefited children and young people in the Near East by giving them a chance at education.

For the 19 years of its existence the Baghdad Girls' School in Iraq has lived in rented quarters. At last, thanks to the gifts of Presbyterian women, a site was purchased, and on March 2, 1954, ground was broken for the first building in the new location.

Christian Education Facts: Miss Mildred Roe

The members and the staff of the Board of Christian Educaion rejoice in the increasing number of women who have become partners in the great enterprise of helping make Christ known to our children, youth, and fellow adults in American churches. A total of $1,141,116 was given for the work of our Church through Christian Education.

Our Opportunity projects for the past four years, as you see, have all been related to Christian higher education. This is because of the urgency to capture for Christ the minds of as many college students as possible since from college graduates come 85 per cent of the leadership for business, industry, education, and diplomatic service of our nation as well as for our churches.

Waynesburg College, with its 100-year record of sending an average of six graduates per year into the ministry of the Church, faced the emergency of losing accreditation unless library facilities were improved. You gave books for the new building.

In 1951 we undertook basic renovation of Ferry Hall—the girls' dormitory at Westminster College, Utah. As a result of your generosity and the giving of local churches, inspired by your leadership, necessary repairs and decoration inside and out were completed.

In 1951, our giving provided the necessary "lift" to Presbyterian forces in Laramie so that contracts were signed and building went forward for the strategic student work at the University of Wyoming.

In 1952, because all Presbyterian colleges faced unprecedented financial problems we gave $1,023 to each of 43 colleges to help keep students coming through the doors of Christian colleges into the world for Christian service.

In 1953 we gave over $10,000 to each of four Presbyterian student centers to help with urgently needed expanded building facilities at the University of Washington in Seattle, University of Missouri, University of Virginia, and at North Carolina State College, Durham.

We turn now to the On-going work which you have helped support. All of it touches persons who in turn touch others in the development of Christian leadership, our best legacy for tomorrow. In terms of life this means scholarship aid for 1,811 students; the annual salary of two professors for Christian Education training in three seminaries; assistance in training 5,670 leaders for 438 camps and conferences each year; the annual salary of 8 university pastors; one-fourth of the annual salary of one professor in 43 colleges; help in the program for children, youth, young adults, Social Education and Action, Missionary Education. Each of these touched hundreds of young people making for Christian leadership, our finest legacy for tomorrow.

Our Primary Emphasis

REPORT OF THE WOMEN'S INTERBOARD COMMITTEE

Introduction of the Committee — MRS. D. W. PROFFITT, *Chairman*

WHEN your copy of *Outreach* arrives, and you've admired the picture on the front, then you turn it over and see the back page of names—does it have any meaning for you? You recognize the names of your area secretaries, of course, but what about the rest of them?

Here on the platform are the women's committees of all three Boards and the headquarters secretaries. By this visual presentation, we want you to feel you know us better, and we hope we'll be more than just a list of names to you, for we are all Presbyterian women just like the rest of you.

We come from all parts of the country (if I only had time to tell you!)—have all varieties of families (though I'll have to admit, the grandmothers may be in the majority)—and hold all sorts of church offices from circle jobs to synodical—just as you do.

In this group you'll find women from small churches and large churches. For instance, there's a Daisy Douglas on the Foreign Board; she comes from a church in Florida that has less than 200 members. How many of you come from churches with less than 200 members?

There's Harriet Paterson of the Board of Christian Education; she teaches a couples' Sunday school class in Kansas City, and I happen to know that she had to study her *Crossroads* all the way home from Board meeting so she'd have her lesson ready for Sunday.

How many of you teach a Sunday school class?

Do you see Margie Olds sitting over there with the Board of National Missions? I heard that she had to do what a lot of us did before we could leave home—work hard to leave enough food fixed for the family while we are away for a week, and wondering all the time whether they will remember the instructions we left. (Let me break the news gently, girls, they won't!)

There is work, and responsibility, and occasionally sacrifice involved in being a member of a Board, but the compensations we received far outweigh

anything we might give. It is a great privilege to learn to know new personalities who have mutual interests, to have opened up before us new vistas of need and of opportunity, and to feel we have a part in the great program and strategy of our church.

You remember that Elizabeth Buchanan introduced me as chairman of the Women's Interboard Committee. I won't ask how many of you had ever heard of such a committee before, but if you hadn't it would be no discredit to you; but we do want you to know us better—and this is the week for learning new things, remember?

Our group is composed of three members selected from each Women's Committee, plus the chairman of each of these committees. Also the National Council representative from each Board is automatically a member. So you have representing you, fifteen women who work in close cooperation as they strive for a unified approach to the problems of policy, program, and finance.

In order to carry out the will—or purpose, of the women of our Church, we should all be very clear and definite as to what this purpose is. How many can repeat with me the purpose of the P.W.O.?

> The purpose shall be to further the work of the Kingdom of God by uniting the women of the Presbyterian Church in spiritual fellowship, with a program of education, service, prayer, and giving. The primary emphasis shall be upon the wide work of the Presbyterian Church as promoted through the Boards of National Missions, Foreign Missions, and Christian Education.

In the next portion of our presentation we want to face together the implications of this *primary* emphasis, the wide work of the Presbyterian Church.

I will introduce to you the chairmen of the Women's Committees of the three Boards who will discuss briefly the questions we wish to ask concerning our "primary emphasis."

Why Is the Wider Work of the Church Still the Primary Emphasis of Women's Organizations? Mrs. Frederick W. Evans, *National Missions*

The Great Commission has not been abrogated. "Go ye into all the world and preach the Gospel to every creature," is still the marching order of the Church of Christ. Women in the early days of our country, when communications and travel were limited, had a deep concern for the spiritual needs of their day. In these days of tremendous problems and great challenge, we realize that the need for organized and combined effort is greater than ever before. How essential that our efforts be directed and coordinated so that seeking to know the will of God for our generation we may do it together. Whereas one Board of the Church working alone could not do it, the Boards working together are able to present the complete program of the Presbyterian Church. Therefore it is important that we understand how the Boards of our Church make possible the vast missionary and educational program we have under our care today. No organization is perfect, and we do not claim ours to be—but our purpose, we believe, is inspired by the Holy Spirit and with confidence we seek his blessing.

Of course we do not need to be organized in order to pray. But how strengthening it is to our spirits to know that thousands of women are uniting with us, and we do not carry the burden alone. Prayer groups have grown out of this need. Our *Year Book of Prayer for Missions* is also an example of this. Its use has brought blessing and strength to our missionaries, and to those of us who daily remember them in prayer. Yes, we do need to pray together—and pray that our complacency be disturbed.

We do not need organization in order to give. We could be spraying our gifts in every direction and never focusing anywhere in particular. But giving through our Boards makes thrilling adventures possible, when together we build hospitals and schools, open doors of opportunity for young people, and take the message of our Lord, Jesus Christ, to places we may never see. There is also great comfort and satisfaction in the knowledge that though our personal giving some day will stop, the work is assured because younger women are filling the ranks and any money we may leave to this great cause will be faithfully administered. That over one hundred million dollars has been given by women in the past years is proof that we are stronger when we work and give together. Today you and I are reaping where others have sown. We in turn are laying new foundations for succeeding generations—our daughters and granddaughters —to build upon.

The Boards of the Church are your arms lengthened to reach places of spiritual darkness and human need. Therefore these Boards are your Boards, receiving direction from the General Assembly and interpreting the needs on the field to the local church. It is your response that makes the difference. Do you realize that the answer to many of our problems is in your hands?

Working together as Board members is a privilege as well as a responsibility. We represent you. As the women of this Committee sit on your Boards, we try to get done across America and the world, what you want to get done. We are deeply concerned as we face the problem of our day. We want to be faithful stewards. We do however have this strong conviction. We believe the gospel of Jesus Christ can solve these momentous problems. Without this conviction we would lose heart. As this Interboard program is presented, we trust you will catch the vision of women in every local church, praying, working and giving, that the good news of Jesus Christ, which has done so much for us, may more faithfully be given to a desperately needy world.

The words of Jean Mackenzie I want to leave with you:

Women walk together through the valleys and up the hills,
Together knocking on doors that may never be opened in their time,
And together praying for their children the same blessings their
mothers and grandmothers prayed for them—
that each might be worthy to serve their Lord.

How Can We Get Ready to Do an Even Wider Work as Presbyterian Women? Mrs. H. Howard Black, *Foreign Missions*

During these last four years we have set as one of our objectives that of becoming informed Christian women. In part it is the task of your Interboard

Committee to interpret to the women of the Church the work done by the Church. For only as we see the greatness of the task, and the attempts to fulfill the responsibility it places upon us does it become real, bringing with it the needs of our world for the Christian message.

If we are to be honest as Christian women, facing our task in all truth—and who among us is not conscious of the need for such truth—we must know the reality of the program of our church. We must face honestly and directly the problems, as well as the opportunities, the blocks as well as the open doors, the discouragements as well as the challenges faced by our church. That means that we must see the difficulties as well as the joys which the different boards of the Church must face as they strive to meet the needs of the nation and the world. One would add, also, that it sometimes brings with it the added sorrowful, yet realistic, task of recognizing seeming defeat as well as radiant success, and understanding both in love. For both the Christian education worker and the missionary need the support, this loving understanding, and awareness of trials and joys.

We know also that the very experience of facing our task and the issues confronting us is in itself a part of our education—that it produces a greater spiritual depth within us, broadens our vision, and makes us more sensitive as Christian women in our day.

It falls to us to be both prophets and historians! For we must see and understand the trends, the issues, and the great moving ideas of our day—as the Church must come to grips with them—seeing them ever in the light of God's truth and his purpose for the Church. Thus, the development of materials such as the annual program guide, this year, *Christ Calls Us,* is a responsibility of the Women's Interboard Committee.

Our program carries us into wider relationships. We must understand more intelligently our relationships to other Christians. We do not stand alone, nor would we want to do so! Through the World Presbyterian Alliance we find our family ties to fellow Presbyterians throughout the world. But even that is not enough—for through the National Council of Churches of Christ, the World Council of Churches, and United Church Women we begin to to move into the great ecumenical family. Ever there is placed upon us the command for a broader and wider vision, even in the Christian family with its myriad relationships.

It makes a difference how we face social issues confronting us—social drinking, gambling—as Christian women, or as just another woman! Even the use of our time, money, and energy is in itself an expression of our commitment to our destiny in Jesus Christ. And so the program of Social Education and Action seeks to guide and gird us.

It matters greatly in our world today whether, as Christians, we know a lot about each other—in all lands—about the Church and all aspects of our life. Thus Missionary Education comes to our aid.

All study in Christ's way becomes our concern as Christian women. Perhaps my being a minister's daughter as well as a minister's wife gives me the courage to dare to say that we even need to know something about theology!

And so we find all program areas confronting us. Through the Interboard

Committee we strive to build a program of education and study, bringing ever-widening vision and eagerness to a group of women who have promised to become "informed Christian women."

Where Do We Go from Here in Our Wider Program—Giving and Prayer?

MRS. J. T. ROBISON, *Christian Education*

One of the three standing committees of the Interboard Committee is the one having to do with finance and budget; a very essential, powerful, and glorious part of our working together.

I thrill when I realize that I am in the presence of women who probably know more about the signifiance of meeting needs with money that any other group in our Church.

I have a feeling that there are wonderful untold stories right here in your own hearts and lives, of real sacrificial giving that have made the story of the "plus extra" giving to the women's budget what it is.

Because of that sacrifice which some have learned and practiced, the power of influence has followed your gifts of money right into the very lives and future of our Boards. For instance:

When the need for building mission churches in America was made imperative and the Building Funds Campaign was first inaugurated, it was discovered that over a period of many years the only money available for what the brethren call "capital funds" for building churches, schools, and hospitals in needy areas in America was limited to what we women contributed and called "Opportunity Gifts."

And then, do you remember when we together financed a publication in the form of a little pictorial booklet on alcohol education entitled, *Ethyl Is Not a Lady?* Who of us could have dreamed of the far-reaching influence of that gift? *Ethyl Is Not a Lady* has been printed in many editions and is being used by other church groups as well as our own, and on high school campuses and college campuses all over America.

And who could forget how Inez Moser's letter concerning India revealed to all of us the urgency of our gifts pouring into India while the door remains open. And the landslide response on the part of you blessed women, and how the enthusiasm thereby engendered helped the men on the Boards to say "yes," India must be one of the priorities this year.

See how we are privileged to help shape the future of our entire Church as women? As long as we stay close to Him and learn the winsomeness of forgetting self in the interest of others and the work of His kingdom, we shall again and again stand in amazement at the far-reaching influence of Presbyterian Women's Organizations.

In the face of the present recession, women's giving is steadily increasing. To me that is a very significant fact. You and I have learned through our promotion of the Kingdom of God, the thrill and excitement and deep satisfaction of accomplishing great things together for him.

We have also learned together that the needs of our world are not nearly

met; indeed they increase every day. The heart of God must agonize at the great advance of his Kingdom which must wait for people like us to release power through prayer, through the giving of ourselves, through the giving of our money; that will happen only when we truly, without reservation, seek the Kingdom, his Kingdom. Remember that recession or no recession, we human beings require the same breath of life and the same genuine bread of life to sustain us, and the work of the Kingdom is similarly constant in its essential needs. We hold the answer to those needs in our own hands.

May we purpose in our hearts to stay at the foot of the cross long enough to catch the vision of his great gift to us and the consequent awareness of the amazing privilege that is ours: of sharing our much that others may have the little, the actual bread which appeases hunger, plus—the abundant bread of life.

In the Epistle of John we find these revealing words, "Beloved, we are God's children now." (I John 3:2a, R.S.V.) I know at least part of what must have been moving through John's heart. We, too, are God's children, and my very being sings as I look at the record of women's giving, but even so, there are few of us who would dare to say to our God, "I have done all that I can."

Another year is before us, and again John speaks for us, "It does not yet appear what we shall be, but we know that when he appears we shall be like him!" (I John 3:2b, R.S.V.) At least, we are going to try very earnestly to do just that. And, with that certainty, we march into the future with stars in our eyes, and joy in our hearts, ready to give, and give, and give!

Our Church Faces Forward

DR. GLENN W. MOORE

I HAVE deeply appreciated the invitation to be present this week because of the significance of this part of the work in the total program of our Church. By what the women of the Church call "the second mile" a fourth is added to the benevolence program of the Presbyterian Church.

The central characteristic of the Church is that it is a fellowship. We have experienced that fellowship this week. No one has known who was rich or who was poor. No one has known the varied backgrounds from which the others came. But we have felt no sense of division. We have lived together in one fellowship as a sample of that which we mean by the Christian Church.

It is the instrument of God. The means of communication of one person to others is through the instrumentality of one's body. We are told that we are the body of Christ. He is recreating men and recreating society. In doing so his spirit is expressing himself through the Church which is the body of Christ.

It has a mission. We have learned of it this week. It is to seek to know the will of God and to do it. This is the Church—a fellowship, an instrument of God, with a mission.

This week we have learned more about it than we have ever known before.

This week we have participated in it, perhaps more completely than ever. This week we have committed ourselves to it more deeply than ever before, or we are most insensible to that which has been around us. Now we are at the end of a week, and at the end of a very great week, but we look forward. We are at the end of a quadrennial period in the life of this organization and I suppose it is true to say, the greatest quadrennial period, but we look forward. We are at the end of an era in our society, but we look forward. As many today look with horror upon the end of this era, bewildered by the disintegration of their accepted way of life and fearful of the future, the Christian Church looks forward with confidence and expectation for its perspective is rooted in eternity.

The Christian Church with its inevitable optimism born of its fundamental conviction and with its demonstration of the ability of all kinds of people to live together in the harmony of love, is the only thing that stands between a bewildered world and despair. To be true to its responsibility in this grave hour the Church must set forth an unequivocal example of the Spirit of the Holy God in the day-to-day life of man.

There are many signs that the gravity of our situation is bringing the Church to a new realization of its responsibility to help men to seek the will of the Sovereign God, and to follow that truth wherever it leads. This is the explanation, I believe, of the new vitality which is in the Church and is evident upon every hand. There is a new seeking for the fruits of faith which is a definite turning toward God of thoughtful, but formerly careless, people in various elements in American life. This vitality is evidenced in the Church taking more seriously the three very simple, very dynamic words of Jesus, "Come, for a new life—Go, into new situations—Love, create new relationships." As great as the Church has been in its history, it still looks forward.

The things which have been presented to this gathering this week have been but the program of the Christian Church. This is its strategy. The Church looks forward and faces a world. Communism has been lifted again and again as the major factor that we face as we face the world. There is one answer to Communism—it is the Church's way. It is the demonstration of the Spirit of God.

The Church looks forward and faces America. Recall the varied America that has come before us in one way or another this week. Recall the references to new communities where people are gathering and in which the Christian Church must be established. Recall the story of the City. The Church looks forward facing all America.

As the Church looks forward we face our homes as never before knowing that the strategy of the Church is to find the best means of passing on to the coming generation that which has meant most to us. You will not forget those students from the university. You will remember that on the platform there were men in uniform out of our homes. You will recall there were candidates who are going to spend all of their lives in Christian service. All of these from our homes —a method of demonstration, of mobilization, of penetration. All these things we've seen this week are the reasons that the Church looks forward. There is an unfinished task.

You have learned that this week. How much more there is to the program of the Church than just the work of your local congregation! Yet those who decide the budgets in your local congregation hold in the hollow of their hands the fate of this whole program. The women of our Church, who are so intensely interested in all of this program, should see that this year we do not act in a "business as usual" way but that there is a response in your congregation which will match all you have heard about here.

Upon our faith, Jesus said, he would build his church. And in these closing moments of our being together we dedicate ourselves to that Church as it looks forward.

Ecumenical Meetings

in the U.S.A. This Year, and The Plan of Union

DR. RALPH WALDO LLOYD

MADAM PRESIDENT:

Will you permit me first of all to speak a word in my capacity as Moderator of the 166th General Assembly. I wish to thank you and all of the women here for the many courtesies extended to me during these days which I have the privilege to spend with you. Also I wish to transmit a formal greeting from the 166th General Assembly to this great Quadrennial Meeting of the National Council of Women's Organizations.

For more than a decade I have had the honor to serve as chairman of the Permanent Commission on Interchurch Relations, composed of 22 persons—19 elected by the General Assembly, and the Moderator, the Stated Clerk, and the General Secretary of the General Council, ex-officio. Two women elders, Mrs. Buchanan and Mrs. Cleaveland, are among the present members of the Commission. This Permanent Commission operates in two areas—the area of interchurch cooperation and the area of church union.

In the area of cooperation, there is time to mention only the three ecumenical bodies to which our Church as a whole belongs. All three hold their meetings in this country during 1954. One is the National Council of Churches of Christ in the U.S.A. It is the nation-wide cooperative body for the United States. Its next biennial meeting will be in Boston, November 28 to December 3. Then we belong to our world-wide family group, the World Presbyterian Alliance, whose more official name is the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System. It was organized in 1875, and it is the oldest ecumenical body in the world. Its membership consists of 65 self-governing Presbyterian and Reformed Churches in 45 countries, territories, and provinces.

The Alliance will meet for the first time in six years on the Princeton Seminary campus July 27 to August 5, 1954. The main theme for the meeting will be "The Witness of the Reformed Churches in the World Today." Many of the 400 delegates and other representatives at this meeting will attend also the Second

Assembly of the World Council of Churches at Evanston, Illinois, August 15-31.

This is the third world interchurch organization to which we belong. The World Council is composed of approximately 160 different autonomous Churches from more than 50 countries, representing upwards of two hundred million Protestants and orthodox Christians in the world. The theme for the Evanston meeting is "Jesus Christ—The Hope of the World."

Our membership in these three organizations, one national and two world-wide, constitutes part of our official active relationship—not all, but an important part—to the ecumenical movement of our day.

The second area in which our Permanent Commission operates is that of church union. Just now, as you know, we are negotiating with two other churches, the Presbyterian Church in the U.S. and the United Presbyterian Church. Within the past two weeks the General Assemblies of these three churchs voted "Yes" on a Plan of Union. Our own General Assembly in Detroit voted unanimously; the United Presbyterian General Assembly at Akron, Ohio, voted 243 to 4; the General Assembly of the Presbyterian Church in the U. S. at Montreat, North Carolina, voted 283 to 169. A vote of 283 to 169 is nothing like a unanimous vote or like 243 to 4, but it was a strong decision on the part of the U. S. General Assembly because the strongest opposition is there.

This doesn't unite the churches; the question must now go to all the presbyteries. But the first step has been taken.

The Plan of Union on which these three General Assemblies have voted "Yes" comprises a printed book of over 300 pages, requiring fifteen years to write it into its present form. It is on this Plan that the vote is to be taken in the presbyteries. It is a comprehensive plan. There are fifteen Concurrent Declarations, covering twelve pages and outlining various specific agreements which form the contract of union. There are 80 pages of historical and supplementary material. The Constitution of the new Church covers 225 pages and comprises the major portion of the Plan.

The three General Assemblies by their votes have proposed the fact of union, and the Plan of Union, to the presbyteries, and the vote in each presbytery, like the vote in the General Assemblies, will be a vote of "Yes" or "No" on the Categorical Question, which in effect is, "Shall we unite on this basis?" The presbyteries will vote during the coming year and report to the three General Assemblies of 1955. To bring about this union, there must be approval by the presbyteries of all three churches. Such approval requires an affirmative vote by two-thirds of the 257 USA presbyteries, by three-fourths of the 85 US presbyteries, and by a majority of the total votes cast in the 51 UP presbyteries.

There is no real difference between the three churches. It will add to the strength of each church to come together in one Church. This union will increase the witness of Presbyterians in this country and in the world.

Our own General Assembly asks all of us to be alert, to be informed, and to be concerned. It asks you to cultivate acquaintance and friendship across church boundaries, to be courageous and patient regardless of what happens, to pray that the people of these three churches may know and do the will of God.

Installation Service

OF THE NATIONAL COUNCIL EXECUTIVE COMMITTEE

MRS. BUCHANAN: The time has come when we must go. We, your Executive Committee who have had the honor of working in a very special and intimate way with you, now place into new hands and hearts the privileges and responsibilities which you entrusted to us four years ago at Ocean Grove.

Looking backward, it has been a happy four years. Our relationships with women in many parts of the country and abroad, as well as in the ever growing fellowship within the Executive Committee itself, has been a rare experience which will continue to grow richer down through the years.

Looking forward, we are full of high hope, faith, and expectation that Presbyterian women will increasingly serve well their church and their Lord.

> We caught the fire from those who went before,
> The bearers of the torch for many years,
> Whose ever receding goal we understood.
> We caught their fire and carried it, only a little way beyond.
> Now there are those who wait for it, I know,
> Those who will carry it on to further heights.
> We would not fail them!
>
> —Alfred Noyes

They have been called out from among our half million members, to serve in this very special way—they have knowledge, dedication, and abilities, visible and hidden, which will unfold as days go by.

They face a task full of opportunities beyond all reckoning—Let them feel the strengthening force of your faith, as you stand behind them in new undertakings. We know that if they will but seek it, God's guidance will lead them forward and his vision will enable them to see the light though the days may be dark and fearsome.

Will the members of the nominating committee please rise.

(*To the Nominating Committee*): On your shoulders rest the joy and responsibility for searching for the women who will be standing here four years from now ready to take the torch from this new executive committee and carry it into the succeeding quadrennium.

Do you promise to fulfill your duties with diligence and devotion, remembering that wisdom from on high will be given to them who seek it?

(*To the members*): You, as members, have heard the pledge your nominating committee members have taken. They will depend upon you for cooperation and loyalty.

PRAYER OF DEDICATION: Mrs. Vogt

MRS. BUCHANAN: I now declare you duly installed members of the Nominating Committee of this National Council of Presbyterian Women's Organizations.

Now to the "young runners" who soon will

take the torch from us and carry it out of sight—
Into the great new days we may not know
Into new realms we have not trod—

We would leave with you some of the most precious things these years have brought to us.

(Mrs. Buchanan first gave one or two sentences of her "legacy" and then walked behind the members of the new Executive Committee. Other members of the outgoing Executive Committee went to the mike—gave their "legacy" and followed Mrs. Buchanan until all were standing behind the new Executive Committee.)

MRS. BUCHANAN *(stopped to face the new president):*

(To the new executive): We pause behind you just one moment that you may feel that we, and the Executive Committee before us, will continue to stand *with* you in prayer and spirit, and *behind* you in support of all your efforts. Back in our own churches and in our own presbyterials and synodicals you can count on us to be working with you and striving with renewed zeal to put into practice, *where we live,* the principles and purposes about which we have spoken much these past four years.

Christ is the Way—in fellowship with him you will be strengthened to do all you may be asked to do in his name. Remember the words of courage and confidence which are our priceless heritage—

Even the youths shall faint and be weary . . .
But they who wait upon the Lord . . .
Shall mount up with wings as eagles;
They shall run and not be weary;
And they shall walk and not faint.

(Isaiah 40:30-31)

"There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift. . . . And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and some teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ so that we may no longer be children . . . carried about with every wind of doctrine." (Ephesians 4:4-7, 11-14, R.S.V.)

Do you accept the tasks which lie before you and, in his wisdom and strength, purpose to guide the affairs of this great organization of ours during the four years ahead?

(To congregation): And now, to the delegates and registered visitors assembled in this Fourth National Meeting—do *you* promise to give these newly elected Executive Committee members your loyalty and affection—upholding

them and their work through your prayers and your willingness to follow where they lead? If you so do, will you please rise?

We now declare you to be duly elected and installed members of the Executive Committee of the National Council for 1954-58 with all of the duties, the privileges and the joys which accompany your office.

Prayer Response—Mrs. Salsbury:

We dedicate ourselves, O God,
In this Thy Holy hour...
In meditation and in prayer
We seek Thy life and power.

We consecrate our hands and feet
Our head and heart and will,
To further all Thy purposes
And all Thy dreams fulfill.

We dedicate ourselves, O God,
To build a better world;
To banish all injustices—
The bombs of hatred hurled—

To make the world so beautiful
It will reflect Thy grace
In wholesome life and fellowship,
And war will have no place.

Mayme Garmer Miller*

Hymn *(congregation seated):* Lead On, O King Eternal (*The Hymnal,* No. 371)
(Mrs. Buchanan led old Executive Committee downstage right. At the same time from the congregation came the synodical presidents, meeting the outgoing Executive Committee at the foot of the steps. The Ohio president spoke into the traveling "mike.")

Ohio Synodical President: Speaking on behalf of the synodical presidents may I say how honored and happy we are to receive you as regular members of your own groups.

We welcome you, Elizabeth Buchanan, to your synodical, presbyterial, and local associations, and church. We rejoice that we can claim you the newly elected president of your association of the Presbyterian Church of New Philadelphia. Our work will be much enriched by your wide service these past four years.

(Other synodical presidents then greeted the outgoing members of the Executive committee and escorted them to seats with their delegations where other members stood to receive them.)

(1) Ohio
(2) West Virginia
(3) New York (2 people)
(4) Iowa (2 people)
(5) Utah
(6) Oregon
(7) Texas (2 people)

*From *A Book of Installation Services* by Virginia Ely. (Fleming H. Revell Company, p. 143). Used by permission.

HYMN: Make Me a Captive, Lord (*The Hymnal,* No. 247)

(When the last one had taken her seat the new President stepped forward to the "mike" for the closing message.)

Our New President's Message

THIS is the time when there is a tug at the heart, when we must let go of the leadership of faithful ones who have led us with vision and courage. We do not have words adequate to express our gratitude to Elizabeth Buchanan and the others who are retiring from the National Executive Committee for their commitment to Christ the Way, that has helped to bring us all to this day.

We rejoice in the certainty we feel in the continuing steadiness of the leadership we have in our headquarters staff: Elsie Penfield, our 1954-58 Contact Secretary, Margaret Shannon, and Mildred Roe; and Mrs. Annie Mary Allen who has graciously consented to serve again as our treasurer so as not to throw the complete staff load in one Board.

Our look now is to the years ahead. After our experience here at Purdue where we have experienced a deep conviction that Christ is the New and Living Way—that there is no other—comes the time when we shall go to our homes and witness to others that Christ is the Way, the Truth, the Hope, the Love, and the Peace. This day requires a daring, continuing witness. Shall we keep in constant touch with Christ through Bible study and prayer, love people and work hard—leaving the harvest to him—never doubting.

ANTIPHONAL READING, Come

We all were seeking for a certain guide
Whose promise we could trust. And when we heard
His summons saying, "Come, Come unto Me,"
We followed Him in throngs—because He said—

"Come unto Me all ye that labor and are heavy laden and I will
give you rest. Take my yoke upon you and learn of Me;
For I am meek and lowly in heart,
And ye shall find rest for your souls—
For My yoke is easy and My burden is light."

His yoke was easy, but it was a yoke.
He gave us rest—but rest within our toil.
When we demurred, He answered only—"Come"
But fewer followed then—because He said—

"Come ye after Me and I will make you fishers of men."

We little understood His deep intent.
Still for the sake of His companionship He called us,
Not His servants but His friends!
We followed on until He called again—"Come, Come,"

But when we saw what loomed beyond
We stopped, we turned away—because He said,

"If any man will come after Me let him deny himself
and take up his cross and follow Me."

"Oh no," we cried. "Not that for us;
Shall we choose failure tempted by success?
Snuff out our well loved life for a mere dream?"
And so He climbed to Calvary alone,
Transforming it from shame to lifting love.
And we remembered what He said—

"No man cometh to the Father—but by Me,
And I, if I be lifted up will draw all men unto Me."

We counted down the centuries the few
Who answering His last call would go on
Past *toil* and past *word witness* to a Cross
Like His, and mark the way, the truth, the life for others coming—
We began to climb.

SPIRITUAL (*congregation*): We Are Climbing Jacob's Ladder

BENEDICTION: Now you go your way and I go mine
Apart yet not afar.

SECTION 5

SPECIAL FEATURES

5. Special Features

Special Weekend Delegation

Nearly 300 members of the business and professional section of P.W.O. engulfed the National Meeting beginning at noon on Friday. Accommodations were provided by local hotels, the Fowler and Lahr. All were registered and settled in by evening and attended the presentation of the play, *The Chain,* in the Hall of Music.

The ballroom of the seventh floor of the Fowler Hotel was meal rendezvous from breakfast Saturday through dinner on Sunday. A special Saturday luncheon presented the new Executive Committee of the National Council, guests from overseas, and missionaries from home and abroad. Brief messages were brought the group by Sra. Maria B. de Fals, Colombia; Miss Augustine Fransz, Indonesia; and Dr. Sarah Bowen, of Embudo Hospital in New Mexico.

After the luncheon the women scattered over the campus, becoming part of many different groups and sharing in the regular day-by-day program. Between forty and fifty had a "talk-it-over" session with area secretaries, bringing up many special and regular P.W.O. problems for discussion. All weekenders shared in the regular Sunday program.

National Council Presentations

Presbyterian women who attended spring presbyterial meetings throughout the United States gave a special offering in order that some tangible evidence of our deep concern for peace might be given at the National Meeting.

Presentations were made by Mrs. Buchanan to Mlle. Madeleine Barot, who represented the World Council of Churches, and to Dr. Frank Graham, who represented the United Nations.

The gift to the World Council of Churches will be used for some special object in the proposed chapel to be erected in memory of Miss Sarah Chakko of India, who was one of the vice-presidents of the World Council and served as the first Chairman of the Commission on the Life and Work of Women in the Churches.

Dr. Graham, a distinguished American member of the U.N. Secretariat, formerly president of the University of North Carolina and member of the United States Senate, is now U.N. representative to India and Pakistan serving especially as mediator in the Kashmir issue. Dr. Graham is an elder in the Presbyterian Church (U.S.) in Chapel Hill, N. C.

In acknowledging the gift, Dr. Graham spoke of the high purposes of the United Nations which are in harmony with the goals and desires of the churches for world peace and order. He spoke also of the work of the U.N. and its agencies

in great humanitarian programs around the world. The encouragement and support of Presbyterian women of America, he told the delegates, was most deeply appreciated by the dedicated international servants who compose the U.N. staff. The Presbyterian rug, he said, will be regarded as a symbol of faith in the deep purposes which called the U.N. into being.

The gift will be for a special rug 25 x 75 feet in size which will be handwoven by women of Ecuador and will be placed in a large hall in the delegates' section of the U.N. headquarters. This hall connects the conference area with the stairway leading to the General Assembly Chamber. The rug will transform this "passageway" to a friendly living room; and who knows what influence conversations and relationships which take place here may have on decisions which are made later.

It will take at least six months for the weaving of the rug. Pictures of the weavers and of the weaving will appear in *Outreach*. Synodical and presbyterial officers will be invited to attend the "Rug-laying Ceremony" which will take place at U.N. headquarters early in 1955. Let us remember that this is but a symbol of our loyalty and faith in the United Nations. Therefore, in the crucial months ahead may we remember it in our prayers and in our conversations with those who would belittle its place in the peace of the world today.

(*TELEGRAM*) MISS MILDRED ROE, THE NATIONAL COUNCIL OF WOMEN'S ORGANIZATIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, 819 WITHERSPOON BUILDING, PHILADELPHIA, PA.—

VERY PLEASED TO HEAR DR. FRANK GRAHAM'S REPORT ON RESOLUTION ADOPTED BY QUADRENNIAL MEETING OF PRESBYTERIAN WOMEN IN SUPPORT UNITED NATIONS. HE HAS ALSO TRANSMITTED TO ME GENEROUS GIFT FOR DECORATION HEADQUARTERS. PLEASE CONVEY TO NATIONAL COUNCIL AND OTHER CONTRIBUTORS MY MOST SINCERE APPRECIATION AND THANKS. DAG HAMMARSKJOLD, SECRETARY GENERAL, UNITED NATIONS

We Honor Mrs. Eisenhower

Nearly two years ago one of the presbyterial presidents suggested that each synodical society contribute a certain amount in order to present to Mrs. Eisenhower honorary memberships in each of the Boards—National Missions, Foreign Missions, and Christian Education. The idea was "sent around" by Mrs. Buchanan and every synodical society approved and expressed its desire to participate in the plan, after which the National Council Executive Committee made detailed arrangements.

It was a disappointment to learn in response to a letter of invitation and a personal call by Mrs. Buchanan that Mrs. Eisenhower was not able to attend the National Meeting; however, she expressed her deep interest in Presbyterian Women's Organizations and sent greetings to the National Meeting.

The hand-engrossed certificate sealed with the National Council seal and signed by Mrs. Buchanan and the vice-presidents of the three Boards read as follows:

The National Council
of
Presbyterian Women U.S.A.
present to
MAMIE DOUD EISENHOWER
an
Honorary Membership
in
The National Council of Presbyterian Women
and in
The Board of Foreign Missions
Board of National Missions
Board of Christian Education
of the
Presbyterian Church U.S.A.

After the presentation was read, the certificate and the lovely especially designed gold pin of the P.W.O. symbol encircled with grapevine leaves (to refer to John XV) were on display before forwarding to the White House.

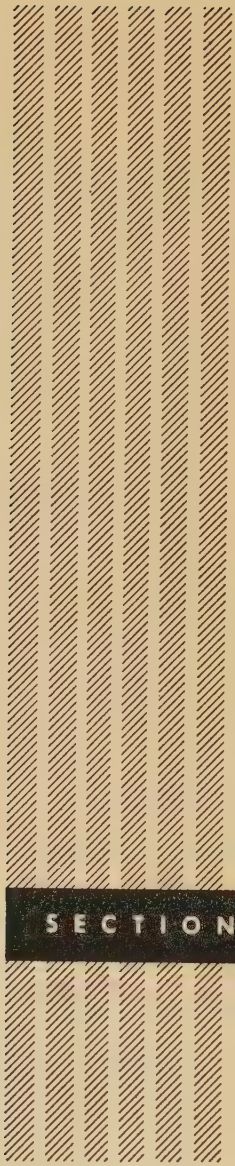
The following telegram was received at Purdue:

MRS W. VERNE BUCHANAN, PRESIDENT, NATIONAL COUNCIL OF PRESBYTERIAN WOMEN—I WANT TO TELL YOU HOW SORRY I AM THAT I CANNOT BE PRESENT WHEN THE NATIONAL COUNCIL OF WOMEN'S ORGANIZATIONS OF THE PRESBYTERIAN CHURCH MEETS ON THE CAMPUS OF PURDUE UNIVERSITY. I WAS MOST TOUCHED BY YOUR DESCRIPTION OF YOUR EFFORTS TO SECURE MY HONORARY MEMBERSHIP IN YOUR COUNCIL. I ACCEPT THE MEMBERSHIP ENTHUSIASTICALLY, AND I WISH THAT IN RECEIVING THIS MEMBERSHIP IT WERE POSSIBLE FOR ME TO MEET ALL OF YOU. THE MANY GOOD DEEDS OF THE NATIONAL COUNCIL HAVE LENT TO THE ORGANIZATION A REPUTATION AS FINE AS IT IS UNIVERSAL. I AM PROUD TO BE COUNTED AS A MEMBER OF IT. PLEASE EXTEND MY WARM GREETINGS AND BEST WISHES FOR EVERYONE GATHERING FOR THIS YEAR'S MEETING. SINCERELY, MAMIE DOUD EISENHOWER.

On receipt of the certificate and pin, Mrs. Eisenhower wrote:

> Dear Mrs. Buchanan—Thank you for the very beautiful pin which I have just received and for my Honorary Membership Certificate. As I told you in my previous message, I am happy indeed to accept this membership and shall be proud to wear the insignia of your fine organization.
>
> Will you please extend my sincere thanks to the ladies of the Council for the great honor they have paid me? I am deeply grateful.
>
> (signed) Mamie Doud Eisenhower

Each of the Boards will presently send to Mrs. Eisenhower information regarding the project in the Board which is being carried forward in her name.



THE BUSINESS OF THE NATIONAL MEETING

6. The Business of the National Meeting*

REPORT OF THE SECRETARY

The Executive Committee of the National Council met at the following times and places. Full minutes have been approved and are on file at the National Council headquarters.

September 20-22, 1950—Strath Haven Inn, Swarthmore, Pennsylvania
May 21-23, 1951—Y.W.C.A., Cincinnati, Ohio
October 3-6, 1951—Carroll College, Waukesha, Wisconsin
September 29-October 2, 1952—Purdue University, Lafayette, Indiana
May 22-28, 1953—Macalester College, St. Paul, Minnesota
October 27-30, 1953—Purdue University, Lafayette, Indiana
May 29-31, 1954—Purdue University, Lafayette, Indiana

We met to formulate the policies and plans relative to our organization and work. You will note we met at Purdue in September 1952 to make plans for this meeting.

P.W.O. emblem has been designed by Mildred Roe.

Our National Council members have represented Presbyterian women for four years on many committees with a wide range of Christian interest:

Committee on Evangelism
Committee on Social Education and Action
Long-Range Planning of General Council
Building Fund
Joint Negotiating Committee
Advisory Council of Stewardship of United Council
Resettlement Committee
United Church Women
Board of Managers
Administrative Committee

They have had conversations with representatives of our sister churches of U.S. and U.P. They have worked with these women on the basic differences and similarities of our church to further our understanding toward union. Our president, Mrs. W. Verne Buchanan, has gone from coast to coast and to South America to proclaim to the women that "Christ Is the Way."

Within our committee we have had a deep experience of Christian fellowship and the value of prayer as we have tried to interpret our theme during these four years. It is our hope that the work of these four years will be culminated in the meetings this week by the Power of the Holy Spirit descending on each one of us giving us a new vision of Christ the Way.

MARY C. JACK
Secretary of the National Council Executive Committee

*All items of business were duly received and approved by the delegates.

THE REPORT OF THE PRESIDENT

To give a factual report of women's work for a period of four years is a very difficult thing to do, for the most important and far-reaching accomplishments of women are those things that can't be measured by numbers or in dollars and cents. These are but expressions, and very important ones, to be sure, of the actual growth in stature and understanding that women have achieved over a period of time. One of the privileges of being your president is to sense the elements of growth as one moves into various sections of the country. And I offer these observations as representative of my experience.

It scarcely seems possible that four years have actually passed since we met together at Ocean Grove. There, believing so thoroughly that through the power of God we could accomplish the impossible, and relying absolutely in that power, we promised ourselves to do certain things in the next four years. Will you review with me the objectives that we set out to achieve, trusting in the power of God, and let us see how nearly we have accomplished those objectives.

First, we said we would give God the central place in our lives. Women have always been much concerned about so many things—home, community, clubs, P.T.A., recreation for our children—that we have sometimes shunted into the background the most important thing in the world for us and our families. I believe women all over these United States, and particularly our young mothers, have a new and wonderful realization that God and his Kingdom are the most important things in the world and in their lives; that if we put God first, all the things that we have worried about and that we have tried to do something about will just naturally fall into place. One of the very thrilling experiences of this four years has been that of watching young women—mothers and young wives—with a new sense of responsibility to put first things first. I believe we feel this earnest desire to put God first, in the change that has come in the program planning for our Associations and women's societies. It is the rare thing, the exception rather than the rule, to go into a Women's Association and hear a lecture on antiques or on dress designing. But women have come to learn and believe that they have a responsibility to learn what the mission of the Church is, and to give that study priority in their thinking.

We said we would be better informed. First of all we needed to study our Bibles to know God's will for us and the day in which we live. Questionnaires were sent to all synodical and presbyterial presidents in preparation for this report. The presidents responded beautifully, and those questionnaires were very helpful and very revealing. But I think the most thrilling to come out of them was the expression, almost universal, of a renewed desire for Bible study in the local society. Women are studying the word of God in their circles, in small groups, and individually. Out of this renewed zeal has come the cry of the disciples, "Lord, teach me to pray." No longer are our women satisfied to pray selfishly but out of their study of the Bible has come a new realization of their responsibility to all the world, and a new concern has been born.

Out of this concern has come a new desire to know the wide work of our Church. Few women there are, who are actively interested in women's work in

their church, who don't know the areas in which we are at work. And few there are who don't realize the urgency in many of those areas. Because we do realize that urgency, women have responded generously—far above their pledged work, to build schools and hospitals and churches; to assist our Presbyterian colleges; and to provide scholarships to those who would go and serve. It was because we had come to know that today is the day—tomorrow may be too late—it may never come—that we have responded so generously to our Opportunity giving projects. And we have come to know, too, that there will be no opportunity unless we meet our obligations to the On-going work of the Church. So we have consistently raised our pledges to send ministers, doctors, architects, teachers, and Christian skilled workers in many fields, to the troubled areas of the world. Women want to know, to be better informed. *Outreach,* the women's magazine so packed full of all the things women want to know, has reached a new high in the number of subscriptions. *Planning* and the program books which give important information about women's work organization and its plans can scarcely be kept in print. Women are better informed about the work for which they are directly responsible, and which they must do—than they have ever been before: because women are determined to know.

Women are better informed about the job they must do when they accept an office in any of our organizations—local, presbyterial, or synodical. Nominating committees know their responsibilities—that theirs is not the task of filling a slate, but of choosing carefully and prayerfully the person for each office according to her abilities and her dedication. And it is becoming equally a thing of the past for a woman to accept an office before she acquaints herself with the responsibilities of that office. For proof of this, you have only to look at the enrollment at our training schools; the number of societies that used the self-training course that appeared in *Planning;* and perhaps in the increased difficulty we sometimes find in obtaining officers. Women have been increasingly aware of the National Council of Presbyterian Women's Organizations and of their relation to that Council. You have only to look around you this morning, to see the great numbers who have come from all across our country and from over the world to spend this week together as members of that National Council, and to realize the number who would be here in person if we could have erected a few more buildings by some sort of magic, but who are with us in spirit this week.

But let us always remember that even in our growth in learning, we never know it all, that this is a continual process, as long as there is time and thought to offer to our Lord.

We said four years ago, we will seek to fulfill our commitment to God through our relationships with people: by identifying ourselves with the sin, the suffering, and the spiritual triumph of all members of God's family.

We have suffered with the people of China when their missionary friends were forced to leave their country. And we have rejoiced at the courage of those who assumed that leadership for their people. We have felt the suffering of our brothers in Korea, as the armies of our country and others have passed back and forth across their land. And how we have rejoiced with them in the strength

of their faith, as they have remained steadfast in their trust in an ever-loving God. We have felt the humiliation of our brothers in Colombia and Spain and Hungary and many other areas of our world where freedom of worship is just so many words. But how we have thrilled at their indomitable courage as they sing with perfect understanding, "A Mighty Fortress Is Our God—a Bulwark Never Failing." We have felt the helplessness of our brothers in the Netherlands as destroying floods swept across their country, and we have been lifted up by their faith and courage as they refused to give in to discouragement. And how we have been inspired to lift our eyes and catch the vision of true concern from the women of Yugoslavia who wanted so much to help build the college in Africa. We have been ashamed of the treatment accorded many in our own country—minorities, and even those first Americans; of unfair discrimination and of unkindness that hurts so deeply. But we have felt in our own lives the strength of their faith and the courage of their convictions.

About assuming our obligation for making Christ's saving power available to every person:

Will each of you answer for yourselves—have I assumed my responsibility in this respect? Figures prove that we have given generously to support the work of the three Boards of our Church, but have we really assumed our responsibility? I wonder. During this quadrennium, we asked every Presbyterian woman to assume her responsibility to make Christ's saving power known—by witnessing for him, by telling another woman what that saving power had meant in her life. One of my most thrilling experiences was to hear women say—young women—shy women, "It was a wonderful experience. I wouldn't have missed the thrill that was mine as I learned to witness for my Lord." In many areas of the country the whole Church felt the spiritual lift that comes from the cry, "This much I know—whereas I was blind, now I see." In many churches, sadly enough, it meant very little to the women or to the Church. And perhaps we are responsible in that we did not make clear enough our plans. And in some areas, women would prefer to spread the good news with their money, rather than by witnessing. I believe women have learned the power and spiritual growth that comes through worshiping together and witnessing together as we observe the Advent Tryst each year.

By attacking the barriers that separate races and creeds and economic groups. In this audience this morning, we have come together from two of those groups, as one family, for we have here women of different races and widely different economic groups. And we really are one—one in concern, one in our desire to serve the Lord, one in Christian fellowship. We are living on this campus together as members of the family of God—as sisters. And it is good to be here, to learn from each other, to widen our vision through our contacts here, to broaden our concept of true Christian brotherhood and service. But the true measure of our commitment in this respect will come when we go back to our own homes. Will we still be one with those on our own street, in our own town, who are of another race or another economic group? We have not fulfilled our obligation in this

respect until there is no discrimination—no segregation because of color or economic status. Our record here leaves much to be desired.

About using our influence against all forces that destroy personality:

Herein lies our greatest neglect. Perhaps it is because it comes at the very end of our objectives, and we just didn't get to that in our concern and in our program. Maybe if we had only had another year or two, we could have reported great strides in this area, too. But I must confess a lack of concern among the majority of our women for those young lives that are ruined because of social drinking—even among our church members, and for the damage done by organized gambling. We must confess that we have been shortsighted in this field in our program planning and in our thinking. True, the material for study has been there, and some have made excellent use of it.

We have made great strides in our relationships with those women of our sister churches. At two different times, for a period of two days each, representatives of the three Presbyterian Churches discussing union, have met to discover ways of cooperation, and to compare their organizational make-up. So far as these representatives are concerned, there are no great obstacles to union presented by the women's organizations. And whether it comes or not, that same spirit of cooperation—of finding things that we can do together, will go on.

Through United Church Women, we have had enriching contacts with those who are not of our Presbyterian family. Members of the executive committee serve on all policy-making committees of that body, and we have cherished our association with those of other denominations.

Through this quadrennium, we have felt the reality of our world fellowship in many specific ways as the fellowship missions representing our Church have moved into four or five countries of Latin America, India, Pakistan, and the countries of Europe to extend our greetings; and in return, many of the messages which have come from these organizations to ours have greatly enriched our mutual fellowship.

We have been a part of the planning committee for the meeting in Princeton next month of the Women's International Union, to which fifteen women of our Church will go as delegates. Five women will represent the women of our Church at the meeting of the World Presbyterian Alliance.

These things we have accomplished this past four years. I know you feel as we of the executive committee do, that we have been active and busy about the Master's business. But I know you, too, feel very humble as we contemplate the many things we left undone or poorly done. We could have done much more than we did.

One never ends a term of office without wishing that many things had been done that have been left undone. These are my concerns for Presbyterian women as we move ahead into another quadrennium.

I would wish that we might learn the lesson of faith. We seem to be peculiarly lacking in this, for each year Presbyterian women actually give much more to the three Boards of our Church than they pledge. And it is very difficult to make the best use of money, and to plan efficiently, when you have no assurance

that the money will come in. We have shown a strange reluctance to exercise our faith when we have made up our goal sheets.

We have never learned to give sacrificially—as a group, I mean. I know that many women tithe, and that they actually do deny themselves to give to the work of the kingdom of God. But as a body, we have given only off the top—from the excess that we have, after we have made ourselves comfortable. How much we have to learn in this respect from our sisters in Korea and China and India. The kingdom of God can never come until we have learned the true meaning of stewardship and are committed to practice it. I would wish that we might be better and more faithful stewards—then the Boards of our Church could go into the troubled area of the world, confident that they had our support, and with the assurance that with our help, they could bring aid where it was needed—physical and spiritual.

I would wish that we might have learned that we must be bold for our Lord. In many lands today, one scarce dares to say what he believes, and unless we wake up, our land will be throttling the truth, too. We could have done much more, through the power that we hold in forming public opinion, to put an end to guilt by insinuation. But we, too, were afraid to speak boldly for the truth. The truth will make us free—yes, but only when that truth is founded in a belief in Jesus Christ.

I would wish that we might have worked harder for peace. I'm sure there isn't a woman here who doesn't pray nightly, and many times during the day, for peace. But we never seem to realize that we must pay for peace, that it won't come through prayer alone, but that we must back up our petitions with actions. And so we continue to pour our money into armaments, and to give a mere pittance that the gospel of peace can be taken to the whole world. It is time that we, as Christian women witnessed to that world that Christ is the Way—the way of truth and hope and love and peace.

In the past four years, we have moved ahead. We have made a beginning of becoming informed and committed and active Christian women. And for that we give praise to God. Now, let us look ahead to many more years of fruitful service when we will in truth be partners with Christ in bringing that peace that only he can give; that love that binds us so closely together and that only he can bestow to the world.

Mrs. W. Verne Buchanan

Chairman of the National Council Executive Committee

SUMMARY OF GIVING FROM WOMEN'S ORGANIZATIONS

1950-1954

The Work of the Presbyterian Church U.S.A. through:

1. *The Board of National Missions*		
For Ongoing Work: Salaries of Missionaries, Station support, Scholarships, etc.	$4,366,241	
For Opportunity Projects: Sheldon Jackson, La Progresiva, Harbison, Ganado, Ming Quong and Haines House, Palmer Hospital, Boggs Academy, Health Projects, etc.	851,895	$ 5,218,136
2. *The Board of Foreign Missions*		
For Ongoing Work: Salaries of Missionaries, Station support, etc.	4,284,416	
For Opportunity Projects: Hokuriku School, Cameroun Christian College, Baghdad Girls School, Silliman University, Medical and Youth Program	870,466	5,154,882
3. *Board of Christian Education*		
For Ongoing Work: Presbyterian Colleges, Westminster Foundations, Training Program, Scholarships, Children and Youth	783,563	
For Opportunity Projects: Waynesburg College Library, Westminster College, Salt Lake City; Westminster Foundation at University of Wyoming, Presbyterian Colleges, four Student Centers	357,553	1,141,116
		$11,514,134

TOTAL FOR THE THREE BOARDS

1950	$2,631,653
1951	2,753,467
1952	2,998,941
1953	3,130,073
	$11,514,134

EXECUTIVE AND NOMINATING COMMITTEES, 1954-58

President of the National Council and Chairman of the Executive Committee:

Mrs. J. R. Salsbury, 7328 Grand, Kansas City 14, Missouri

Members of the Executive Committee:

Mrs. Glen G. Avery, Scottsbluff, Nebraska
Mrs. E. Lansing Bennett, Salisbury, Maryland
Mrs. R. G. Carl, Enid, Oklahoma
Mrs. A. R. Jewel, Imola, Napa County, California
Mrs. Harold R. Tolliver, Pittsburgh, Pennsylvania
Mrs. Howard C. Washburn, Kentland, Indiana

Representing the Board of National Missions:

Mrs. Charles W. Olds, Duluth, Minnesota

Representing the Board of Foreign Missions:

Mrs. Leilyn M. Cox, Wausau, Wisconsin

Representing the Board of Christian Education:

Mrs. Stuart D. Taylor, Vineland, New Jersey

Members of the Nominating Committee for 1954-58:

Mrs. C. W. Olson, Cleveland, Ohio
Mrs. William L. Craig, Heyworth, Illinois
Mrs. R. L. Flora, Miami, Florida
Mrs. Gale B. Braithwaite, Sioux Falls, South Dakota
Mrs. F. M. Russell, Roswell, New Mexico

Mrs. Floyd V. Filson, *Chairman*
Mrs. Henry D. Gregory
Mrs. Frederick E. Ostrander
Mrs. W. Eugene Powell
Mrs. W. H. Vogt

RECOMMENDATIONS FROM THE NATIONAL MEETING

The 1950-54 Executive Committee of the National Council, on the basis of opinions expressed by local groups and by presbyterial and synodical groups after their discussion and consideration, made recommendations to the delegates to the 1954 National Meeting for study and action. The following proposals were approved by a majority of the Discussion Groups, and were adopted by delegates in plenary session for recommendation. These recommendations will be incorporated in the revised edition of *The Handbook*.

A. Policy Statements Adopted at the Plenary Session:

1. That the question of simplification of synodical executive committees receive further consideration during the coming quadrennium; but suggestions for adaptation of the present plan for smaller societies be included in the 1954 edition of *The Handbook*.
2. That the actual projected contingent budgets of presbyterial and synodical societies be used as the basis for determining the amount to be obtained from local societies; that the preferred method for obtaining this amount be prorated to societies on the basis of their contributions to the "On-going budget"; that National Council dues should be so designated that each organization would have a greater sense of participation in the National Council even though funds are collected at the same time as the Contingent funds; that within a synodical boundary a uniform method for obtaining these funds be recommended by the synodical executive committee to the synodical society.
3. That, since the vitality of women's organizations depends largely upon their leadership and the choice of leadership is largely the responsibility of the Nominating Committee, special emphasis be put upon the selection and functioning of nominating committees for the coming quadrennium 1954-58, and that definite suggestions for improved procedures be included in the 1954 edition of *The Handbook* and all organizations be called upon to give special attention to this material.
4. That women continue to study the life and work of our Church that they may be willing, ready, and able to serve as elders, when elected by their congregations, and subsequently on the judicatories or their subcommittees when invited to so do.
5. We reaffirm that the primary emphasis of women's organizations shall be upon the work of the Boards of National Missions, Foreign Missions, and Christian Education. We recognize that the first responsibility of Presbyterian women as members of their churches is to assume the duties and privileges of church membership by sharing in the program and budgets of their Church.

6. In the setting of goals each year and in the promotion of interest every local women's organization is urged to give careful consideration to the work and budget request of all three Boards.

If a presbyterial treasurer handling these funds receives money undesignated, it is suggested that she divide it among the Boards according to the proportion of the national goals of that year, after consultation with the local society. (See the principles of giving in the *Treasurer's Manual*)

B. The majority of the Discussion Groups reaffirmed the value of the "Marks of a Good Organization" as adopted in 1950 at Ocean Grove and recommended that special emphasis be put upon their more effective use, with particular emphasis during the 1954-58 quadrennium.

The Marks of Good Organization

A good organization is one in which *increasingly:*

1. The Kingdom of God is given first place.
2. The spiritual growth of members is given major consideration.
3. The membership is growing.
4. The program contributes to the fulfillment of the purpose, and provides for wide participation and growth of members.
5. The departmental plan is used.
6. All officers are elected democratically.
7. Training is provided.
8. The wide work of the Church is supported.

The following criteria were also approved for incorporation in "The Marks of a Good Organization":

1. The practices of nominating committees are in line with plans approved by the National Council.
2. The P.W.O. materials (*Handbook—Planning*—Program Guide, and Circle Studies) are used.
3. The full participation and training experiences are available for all members of the local group and the officers attend presbyterial and synodical training functions.

C. The following policies proposed by synodical committees and approved by the National Council Executive Committee were adopted:

1. *Evening Groups*

   It is recommended that wherever evening groups are organized within a presbyterial the chairman be included as a regular member of the executive committee of the presbyterial society.

2. *Local Church Service*

   The acceptance of general principles seems advisable for the sake of
   a. guidance for new organizations,
   b. providing some criteria by which a meaningful selection of projects may be made,

c. providing the basis for better interpretation and understanding between various groups in the church.

The primary emphasis of Presbyterian Women's Organizations is declared in the purpose to be the wider work of the Church; however there is a natural concern on the part of women's associations to undertake certain projects in the local church.

Therefore, *it is recommended* that the executive committee of each women's association consider how its resources, financial and otherwise, can best be focused in this area "to further the work of the Kingdom of God."

Women's organizations do not serve the best interests of their church by assuming obligations which should be shared by all church members. The provision of current expenses and basic equipment of a church is the privilege and responsibility of the whole church and should be so planned and directed by the session and trustees. By joining with men and young people in their corporate responsibility, women can strengthen the fellowship in the church and share the joy that comes in completing common tasks together.

Provision for the inclusion of local services is made in the World Service Department. Wherever the situation and size of organization warrants, a secretary for local service should be elected. This secretary should also be included on the enlarged executive committee of the organization.

a. *Enlist* services of women in the local church under the executive committee of the women's association to assist in activities such as Church Family Nights, etc.

b. *Carry out* projects in the local church which have been approved by the executive committee of the women's association.

Suggested criteria for the choice of such projects:

1) The project must be in line with the purpose of the organization.
2) The executive committee should help plan and administer any project undertaken by an association budget.
3) The project should be clearly defined and included within the framework of the adopted budget.
4) It is suggested that only one project be undertaken at a time and that its size and scope should be limited so that it does not overshadow the wider work which is the primary emphasis of Presbyterian Women's Organizations.
5) The project should be short-range in time and completed within the year in order not to make commitments which future officers and members are obligated to carry forward.
6) Any project which is renewed should be re-evaluated and re-accepted annually.

3. *Channel information* for church and community efforts which should be supported by Christian women as individuals, such as One Great Hour of Sharing, Relief Clothing Collections, etc.

Many appeals for money or service should not be presented to the organization. The local service chairman should use the following criteria in selecting a project to recommend to the executive committee for its approval before announcement is made:

a. The project should make the Christian witness more effective.
b. The number of appeals before the organization should be limited in order not to dissipate the energies and funds of members.

4. *Children's Work Advisers*

It is recommended that the office of Children's Work Adviser in local women's organizations be eliminated.

The contact of presbyterial Children's Work Advisers with the local church shall be the children's adviser appointed by the session of the church.

5. *Fellowship Department*

It is recommended that the Fellowship Department in local organizations receive particular attention during the coming quadrennium. In addition to its On-Going responsibility *new emphasis shall be given to evangelism and outreach to unchurched persons.* Wherever the situation or size of the organization makes it seem advisable, on recommendation of the local executive committee, an additional secretary should be added to the Department to be responsible for this important function.

6. *Clarification of Our Cooperation with United Church Women*

Women's Organizations of the Presbyterian Church, by virtue of the sixth article of our reformed faith, which commits us to work and pray for the union of all Christians into one fellowship around the world, and by the active participation of the Presbyterian Church in the National Council of Churches of Christ in America in all phases of its organization and work, are committed to cooperation with the General Department of United Church Women of the National Council of Churches on the national level and with councils of church women on the local level.

a. *Relationships and Cooperation*

1. In local communities

In local communities cooperation between Presbyterian Women's Organizations and local Councils of Church Women entails participation in the planning of program and the active promotion of a united program *when* it is a means of strengthening and coordinating our united witness in the fulfillment of the mission of the Church. Such a program should be built upon aims and aspirations determined cooperatively in the local council and should refer prin-

cipally to plans and projects that unite in common emphasis and effort the women within the respective churches represented on the council. Projects requiring separate administration and large budgets tend to turn the local council into a separate organization similar to a social agency of the community. It is often better for church women to join in bringing pressure in regard to a special community problem upon the appropriate agency rather than to set up a project to meet the need themselves.

Particular emphasis should be given to participation in the U.C.W. Special Days—World Day of Prayer, World Community Day, and May Fellowship Day.

Representation on the local council should be by the representative for interdenominational relationships in the Fellowship Department. Where advisable for cooperative planning and where the geographical boundaries are similar, representatives from synodical or presbyterial societies may serve on state or city councils, but should not commit their societies to special programs without approval of their respective executive committees.

The most satisfactory long-range policy for the financial support of the organizational work of the U.C.W. seems to be the voluntary contribution of organizations or individuals in women's organizations of the various churches through the local Council of Church Women only, with a portion of the local dues and contributions being forwarded by the local council to support state councils and headquarters work.

The further support of the national work, or of state or local projects, such as for migrants, homes for delinquents, libraries, etc., should be obtained only from *interested individuals on a voluntary basis.*

The Report of the

COMMITTEE ON FINDINGS

With the knowledge in their hearts that other thousands of women were with them in spirit, 6,000 and more Presbyterian women prayed at the foot of the cross in the opening session that God would reaffirm to them the conviction that Jesus Christ is the Way for us now and forever.

God has revealed to us Christ as Truth, pointing us toward new areas of positive Christian living that we may stand boldly and courageously in our homes, in our communities, in our world against the forces that undermine and distort.

God has revealed to us Jesus Christ as Hope. He is the Way of Hope for a seeking world, opening our eyes to possible solutions through a Christian approach to Communism, evangelism pertinent to resurging paganisms, and a vision of the ecumenical mission.

God has revealed to us Christ as Love. He is the Way of redemptive love lifting us from shallow and petty trivialities into a new concept of the all-inclusiveness of the love that will keep us flexible to the needs of our changing world.

God has revealed to us that only through Christ who is Truth, Hope, and Love, will we as individuals, in our homes, our communities, and our world be led into the ways of Peace.

Stabbed awake to the conviction that Christ must first be Lord and Priest in our lives, we will accept the discipline which he asks of us and in obedience say, "Use us, Lord."

Mrs. John H. Olson, Texas, *Chairman*
Mrs. L. Irving Woolson, Michigan
Mrs. Clyde Schmoyer, Washington

FINDINGS FROM DISCUSSION GROUPS

There were 101 discussion groups which met for an hour and a half each afternoon during the National Meeting. From all reports these groups were worthwhile; some of them provided their members with a vital spiritual experience as the group worked and thought together. Thanks for the success of these groups goes to every woman who participated, but especially to the discussion leaders, recorders, and resource persons who gave time and abilities before and during the meeting.

The following findings were intentionally prepared to follow the outline of the objectives so there would be specific suggestions and recommendations for study and action which came out of group thinking. Not every suggestion from every group could be included, but all suggestions which follow were made by several groups though perhaps worded in different ways.

CHRIST IS THE WAY

HE IS TRUTH—Through him we will
—press forward in the tradition of our glorious Protestant heritage.

THEREFORE, together we will—

- continue to become better informed Presbyterians by—
  - —learning more of the heritage and doctrines of our denomination, and being true to this heritage,
  - —studying and sharing the social pronouncements of the General Assembly,
  - —participating in adult church school classes using *Crossroads,*
  - —reading *Presbyterian Life, Outreach,* and *Social Progress.*
- study, better understand, and use the Presbyterian plan for women's groups including—
  - —the association plan of organization,
  - —the annual program materials of the National Council of Presbyterian Women.
- work closely, where possible, with our sister denominations so we may better understand each other and prepare for union. We need to continually pray for the reunion and union of the Presbyterian family.

—search for and boldly proclaim the Truth.

THEREFORE, together we will—

- continue our emphasis on Bible study, for the Bible and Jesus Christ give us our standard of Truth, training the best possible leadership for this task. Our goal is a better application in our daily lives of the truth as revealed through the Scriptures, for although the truth does not change, our knowledge of and insight into it should be growing and constantly changing.

- be radiant, bold, and enthusiastic in our personal witness, being willing to pay the price which truth demands. This means we must—
  - —study objectively, making no judgment until we have the facts, and then
  - —speak and act with courage, sincerity and humility, and
  - —hate the sin, but love the sinner, identifying ourselves with others through sensitive understanding.

—uphold with courage and conviction the freedom of individuals.

THEREFORE, together we will—

- study and understand "The Letter to Presbyterians" prepared by the General Council and unanimously acclaimed by the General Assembly and the National Council of Presbyterian Women's Organizations. (See resolutions)
- recognize that we cannot be completely free, until freedom is truly available to all and so we will—
  - —learn more about all peoples of the earth, our Christian brothers and sisters,
  - —commit ourselves to serious, intensive study of those social problems which limit Christian growth, and carry through united action against these evils,
  - —understand and follow our Christian concept of freedom under discipline.

HE IS HOPE—Through him we will
—witness to the eternal hope of redeeming love.

THEREFORE, together we will—

- find the willingness to be changed to conform to God's purpose in every area of life.
- support fully our youth, working with them in our church, community, and on the campus.

—enfold the insecure with Christian understanding.

THEREFORE, together we will—

- develop a growing awareness of the worth of every person as an individual and build the total program of our groups to meet the needs of these individuals.

—advance the ecumenical mission of the Church.

THEREFORE, together we will—

- better understand the ecumenical mission of the Church in our church, so we request information on the "new look" in missions.
- support the total mission of our Church by—
  - —increasing our giving to Presbyterian causes through the three Boards,
  - —studying the work now being done by our Church through the Boards, and

developing a vision of the tremendous challenge which can be met only through us,

—knowing more of the work we are helping to do through our giving, visualizing it and making it live,

—developing a concern which goes far beyond our giving.

- find more ways of working together interdenominationally in our communities.

HE IS LOVE—Through him we will
—receive in fellowship every person as one for whom Christ died.

THEREFORE, together we will—

- create in our homes and churches, and especially our women's associations, an atmosphere of love in which all persons will feel immediately welcome, and so reach the goal of a non-segregated church and community.
- work positively and with understanding to do away with segregated synods and to open the doors of Presbyterian institutions which now follow a segregated policy.

—strengthen the spiritual foundations of our homes.

THEREFORE, together we will—

- put more emphasis on Christian family life education.
- reach young mothers and bring them into our fellowship, and prepare with them a program to meet their needs.
- witness to our young people, and work with and encourage them.
- find new ways of helping the family as a whole.

—share in the Evangelism advance of our Church.

THEREFORE, together we will—

- work cooperatively with other organizations in the church to develop a systematic evangelism program—
  - —reaching new members in the community,
  - —reaching unchurched families of church school children,
  - —reaching unchurched children, and giving leadership to church programs which will meet their needs,
  - —prepare ourselves in creative techniques of evangelism.
- work within our own organization to—
  - —re-emphasize and understand the membership policy, and find ways of implementing it,
  - —develop a stronger membership committee, giving every woman responsibility in this area,
  - —consider the "big-sister" technique for making new members feel at home,

—be concerned about meeting the needs of all our members,

—use a variation of the "Tell Another Woman" plan annually.

HE IS PEACE—Through him we will
—accept the discipline in daily Christian living.

THEREFORE, together we will—

- develop a growing spiritual awareness. This demands a deeper personal commitment to his Way. Some of the disciplines of Christian living we need to strive for are—

  —the ability to look at ourselves honestly, guarding against self-righteousness,

  —the active desire to grow and change, wanting new ideas and new ways of work,

  —an awakened awareness of today's problems, and an urgency to find the Christian answer,

  —the courage to speak up for what we know is right, no matter what the cost,

  —acceptance of Christian citizenship responsibilities, especially intelligent voting,

  —recognition of others' freedom of choice; not to gossip or destroy character but to assist those in need,

  —daily prayer, and prayer groups,

  —proper attitudes and practices toward "outside" help in the home and the church staff,

  —a real understanding and acceptance of Christian stewardship.

—encounter without personal tension the social evils of our time.

THEREFORE, together we will—

- support, with intelligence and humility, the decision of our Supreme Court relating to public schools and find ways of implementing it. (See resolutions)
- study and act creatively against—

  —social drinking,

  —alcohol advertising,

  —gambling,

  —use of narcotics,

  —poor use of radio and TV, requesting better programs for children, better coverage of the U.N., and more objective news coverage,

  —comic books which often present distorted views of life and lead to crime and juvenile delinquency.

- study housing and work to improve conditions and insure fair rental practices; study and know housing legislation and to witness to our beliefs in a non-segregated community through our stand in housing developments.

—support all efforts which make for world peace, including the program and agencies of the United Nations.

THEREFORE, together we will—

- learn more about the work of the United Nations and its agencies, and so request —
  —study materials,
  —information on the successes of the United Nations,
  —information about cooperative work relationships of the agencies of the United Nations and the ecumenical mission of the Church,
  —guidance on ways we can support and strengthen the United Nations.
- learn more about the teachings and methods of Communism so we may intelligently combat it with positive Christianity; and pray for Communists as children of God and for all those under Communist rule.
- witness to those from other lands by —
  —reaching out to newcomers and to new citizens,
  —entertaining students from other lands in our home and church,
  —being interested and interesting visitors in other lands.

None of these things will happen unless, together we—

- fully commit our time and talents to his Way;
- strive to grow and change, and develop an awareness of persons and problems;
- train ourselves to be better able to give the leadership needed through —
  —developing a good educational program in our societies,
  —using the self-training course, and having annual retreats,
  —attending presbyterial meetings and other training events and inviting presbyterial officers to give assistance in local training opportunities,
  —attending Summer Leadership Training Schools, and making it possible for potential leaders to go by arranging for care of children and giving financial aid through the local budget,
  —developing a strong nominating committee which sees its function as one of leadership development.

RESOLUTIONS ADOPTED

I. WHEREAS, We, the National Council of Presbyterian Women, U.S.A., face with utmost humility the Supreme Court decision which renders segregation in our public schools unconstitutional,

BE IT RESOLVED, that we affirm our belief that the decision is just and Christian; BE IT FURTHER RESOLVED to support this decision and assume responsibility and leadership in our local churches in order that this measure be enforced.

II. WHEREAS, The General Assembly of the Presbyterian Church, U.S.A., by a unanimous vote officially endorsed the "Letter to Presbyterians" issued by General Council,

BE IT RESOLVED, That the National Council of Presbyterian Women recommend the reading and studying of this letter by the Women's Societies.

III. We recommend that the National Council of Women's Organizations of the Presbyterian Church, U.S.A., communicate with the editor of the *Saturday Evening Post* indicating that the article, "Clergymen Are Citizens Too," which appeared in the April 24, 1954 issue, seemed misleading and incomplete in its facts and unfair to the Presbyterian Church and Dr. John A. Mackay. We further protest the inadequate rebuttal presented in the May 1 issue of the *Post* and request that Dr. Mackay or someone named by him be given opportunity for an adequate reply.

BUDGET 1954-1958

THE NATIONAL COUNCIL OF WOMEN'S ORGANIZATIONS
OF THE PRESBYTERIAN CHURCH IN THE U.S.A.

RECEIPTS

From Presbyterial Societies (7,300 at $2.00 per yr.)	$58,400	
From Registration Fees	30,000	
From Daily Fees	3,000	
From Interest on Funds	2,000	$93,400

EXPENDITURES

National Meeting		
Synodical and Presbyterial Presidents' Travel	$25,000	
Synodical and Presbyterial Presidents' Board and Room	15,000	$40,000
Program		
Evening & Morning	$12,500	
Discussion Groups	1,200	
Business and Professional Women	500	
Sunday Program	200	$14,400
Publicity	$ 3,000	
Hospitality	500	$ 3,500
Office	$ 7,600	
Miscellaneous	1,500	$ 9,100
Arrangements		$ 7,500
Business Administration		$ 1,500
Executive Committee Expenses		
For Committee Meetings including National Meeting	$10,000	
Between Meetings	1,200	
Nominating Committee	500	
Other Committee Members at National and International Meetings	1,500	
Representation at National and International Meetings	1,000	$14,200
Office and Administration Expenses		2,200
Printing and Publicity		1,000
		$93,400

The Finance Committee:
Mrs. Scott Ellis, *Chairman*
Mrs. L. C. Curlin
Mrs. H. Howard Black
Mrs. Annie Mary Allen
Miss Mildred Roe

Appendices

NATIONAL COUNCIL COMMITTEES

The Executive Committee of the National Council, 1950-54

Mrs. W. Verne Buchanan, New Philadelphia, Ohio
Chairman of the Executive Committee
President of the National Council

Mrs. David K. Allen, Elkins, West Virginia
Vice-Chairman of the Executive Committee
Chairman of Hospitality and Publicity Committee, National Meeting

Mrs. H. Howard Black, Wappingers Falls, New York
Chairman of Discussion Groups, National Meeting
Chairman of Women's Day, General Assembly, 1952
Member of the Board of Foreign Missions

Mrs. L. C. Curlin, Waxahachie, Texas
Chairman of Fraternal Delegates, National Meeting
Chairman of Women's Day, General Assembly, 1954

Mrs. Richard B. Downing, Syracuse, New York
Chairman of the Evening Programs Committee, National Meeting
National Council's representative on the Westminster Fellowship National Council

Mrs. Scott Ellis, Dallas Center, Iowa
Chairman of Finance Committee and Special Assignments, National Meeting
Representative on Committee on Social Education and Action

Mrs. Charles Jack, Salt Lake City, Utah
Secretary of the Executive Committee
Chairman of the Communion Service Committee, National Meeting

Mrs. David A. Johnston, Portland, Oregon
Chairman of Conversation Hours, National Meeting

Mrs. Harry M. Reed, Waterloo, Iowa
Chairman of Arrangements Committee, National Meeting
Chairman of Women's Day, General Assembly, 1953
Member of the Board of National Missions

Mrs. J. T. Robison, Texarkana, Texas
Chairman of Morning Programs Committee, National Meeting
Chairman of Women's Day, General Assembly, 1951
Member of the Board of Christian Education

Miss Mildred Roe, Philadelphia, Pa., Board of Christian Education
Contact Secretary of the National Council
Secretary of Committee on Arrangements, National Meeting

Miss Margaret Shannon, New York, N. Y., Board of Foreign Missions
Secretary of Evening Programs, National Meeting
Secretary of Publicity Committee, National Meeting

Miss Elsie R. Penfield, New York, N. Y., Board of National Missions
Secretary of Program Committee, National Meeting

Mrs. Annie Mary Allen, New York, N. Y.
Treasurer of the National Council

The Nominating Committee

Mrs. Floyd V. Filson, Chicago, Ill., Chairman

Mrs. Henry D. Gregory, Denver, Colo.
Mrs. Frederick E. Ostrander, Cleveland, Ohio
Mrs. W. Eugene Powell, Holcomb, N. Y.
Mrs. W. H. Vogt, Sacramento, Calif.

Parliamentarian

Mrs. C. W. Olson, Cleveland, Ohio

MUSICIANS FOR THE MEETING

Director of Group Singing and Soloist—*Mrs. Rosa Page Welch*

Pianist— *Mrs. Frederick W. Evans*, Springfield, Pa., Chairman of the Women's Committee, Board of National Missions

Organist— *Mrs. Eleanor MacLeod Edler*, Silver Creek, N. Y.

String Ensemble— *Mrs. Marshall Minich*, Fayetteville, N. Y.
Mrs. Llois Affolter, Syracuse, N. Y.
Mrs. Carl Walti, Syracuse, N. Y.

The Maryville College Choir

Mr. Harry H. Harter, Director
Dr. F. A. Griffiths and *Miss Louise Lloyd*

James Akin, Maryville, Tenn.
C. Forrest Amidon, Erie, Pa.
Nita Anne Baylor, Sturgis, Mich.
Carolyn Beatty, Dayton, Ohio
Grace Benham, Arlington, Va.
Margaret Blackburn, Knoxville, Tenn.
B. Preston Bogia, Newport, Del.
Malcolm Bonner, Buckatunna, Miss.
Anne Buckley, Clifton, Va.
Sally Butts, Waterloo, Iowa
George Caldwell, Seattle, Wash.
James Cummings, Maryville, Tenn.
William Cunningham, Holmes, Pa.
Annie L. Cureton, Hammonton, N. J.
Charles Cureton, Hammonton, N. J.
Emma Curtis, Friendsville, Tenn.
Dorris C. Daniel, Paris, Tenn.
Nancy Lou Dodge, Washington, D. C.
Richard Ebright, Denver, Colo.
Diana Evans, Hyattsville, Md.
Martha Freeny, Philadelphia, Miss.
Perry Fuller, Scranton, Pa.
Mary K. Garrison, Lake Wales, Fla.
Charles Greathouse, Eufaula, Ala.
William Howell, Maryville, Tenn.
Alice Kelly, Cleveland, Tenn.
James Kesler, North Hills, Pa.
Lora Kinsinger, Burlington, N. C.
James Laster, Harriman, Tenn.
E. Roberts Lorenz, Conshohocken, Pa.
Harry MacCall, Morris Plains, N. J.
Donald Moffett, Dunellen, N. J.
Jean Morgan, Mathiston, Miss.
Richard Morse, Canton, N. C.
Elizabeth Murphy, Springfield, Tenn.
Ruth Orr, Maryville, Tenn.
Helen Seay, Irvington, N. J.
Douglas Stubblefield, Springfield, Tenn.
Sheila Sutton, Chadbourn, N. C.
Sidney Tedford, Pittsburgh, Pa.
Mary Eleanor Vogel, Loveland, Ohio
Dorothy Wells, Clinton, Tenn.

National Missions Mosaic Choir

Directors—*Mr. John Connet*, Warren Wilson Junior College
Miss Patricia Velasco, Menaul School

Molly Ahvakana, Sheldon Jackson Junior College, Sitka, Alaska
Barbara Anderson, Wasatch Academy, Mt. Pleasant, Utah
Prospero Archuleta, Menaul School, Albuquerque, N. M.
Walter Atencio, Menaul School, Albuquerque, N. M.
Anita Bradley, Tucson Indian Training School, Tucson, Ariz.
Jack Cooksey, Wasatch Academy, Mt. Pleasant, Utah
Thomas David, Harbison Junior College, Irmo, S. C.
Lena Davis, Ganado Mission High School, Ganado, Ariz.
Betty Evans, Barber-Scotia College, Concord, N. C.
Jorge Fernandez, La Progresiva, Cardenas, Cuba
Robbie Foster, Boggs Academy, Keysville, Ga.
Lena Fred, Ganado High School, Ganado, Ariz.
Zoila Garcia, La Progresiva, Cardenas, Cuba
Clara Goode, Mary Holmes Junior College, West Point, Miss.
Wayne Hamilton, Wasatch Academy, Mt. Pleasant, Utah
William Johnson, Sheldon Jackson Junior College, Sitka, Alaska
Virginia Khongkakhul, Warren Wilson Junior College, Swannanoa, N. C.
Betty Lahoz, Polytechnic Institute, San German, P. R.
Lloyd La Pointe, Tucson Indian Training School, Tucson, Ariz.

Sharlene Low, Cameron House, San Francisco, Cal.
Lottie McCollough, Barber-Scotia College, Concord, N. C.
Viola McRae, Harbison Junior College, Irmo, S. C.
William Miller, Boggs Academy, Keysville, Ga.
D. Montoya, Menaul School, Albuquerque, N. M.
Kyle Morrell, Warren Wilson Junior College, Swannanoa, N. C.
Patricia Oliver, Wasatch Academy, Mt. Pleasant, Utah
Elsa Quijano, Presbyterian Hospital, San Juan, P. R.
Janice Reid, Harbison Junior College, Irmo, S. C.
William Smith, Mary Holmes Junior College, West Point, Miss.
Wilbert Tom, Cameron House, San Francisco, Cal.
John Wagner, Warren Wilson Junior College, Swannanoa, N. C.
Morgan Wilson, Ganado High School, Ganado, Ariz.
Lynne Zimmerman, Warren Wilson Junior College, Swannanoa, N. C.

SPEAKERS AND LEADERS

Mrs. Sandor Agoston, Yugoslavia
Wife of the Bishop of the Reformed Church of Yugoslavia

Miss Leila Anderson, New York, N. Y.
Recently elected Assistant General Secretary, National Council of the Churches of Christ in the U.S.A.

Mlle. Madeleine Barot, Geneva, Switzerland
Secretary of the Commission on Life and Work of Women of The World Council of Churches; formerly leader of CIMADE

Dr. Eugene Carson Blake, Philadelphia, Pa.
Stated Clerk of the General Assembly

Dr. Sarah Bowen, Embudo, N. M.
Missionary doctor, Embudo Presbyterian Hospital

Miss Kathleen Craven, Maryville, Tenn.
Professor of Drama and Speech, Maryville College

Miss Bernice Damian, Truchas, N. M.
Missionary teacher, Truchas Presbyterian Day School, Truchas, N. M.

Mrs. Maria B. de Fals, Colombia
Teacher in the Colegio Americano in Bogota, Colombia

Dr. Louis H. Evans, Los Angeles, Cal.
Associate General Secretary; Minister-at-large, Board of National Missions

Miss Augustine Fransz, Indonesia
Associate Secretary, National Council of Churches of Indonesia

Miss Katharine E. Gladfelter, New York, N. Y.
Secretary, Department of Educational and Medical Work, Board of National Missions

Rev. Tomas C. Gonzales, Las Vegas, N. M.
Missionary preacher, Board of National Missions

Miss L. Dorothy Green, Mena, Ark.
President of Arkansas Presbyterial Society; Director of Christian Education and parish worker for National Missions at two rural churches in Arkansas

Mr. John Groller, New York, N. Y.
Director for Radio and Television Publicity for this National Meeting; Secretary, Religious Broadcasting, Board of National Missions

Dr. George L. Hunt, Philadelphia, Pa.
Editor for Adult Publications, Board of Christian Education

Mrs. John M. Irvine, Wexford, Pa.
Former President of National Council of Women's Organizations
Member, Committee on Women's Work, Board of Foreign Missions

Dr. Helen Kim, Korea
President of Ewha Women's University, Seoul

Dr. Charles T. Leber, New York, N. Y.
General Secretary, Board of Foreign Missions

Dr. Ganse Little, Pasadena, Cal.
Pastor, Pasadena Church
President of the Board of Christian Education

Dr. Ralph Waldo Lloyd, Maryville, Tenn.
President of Maryville College

Dr. John A. Mackay, Princeton, N. J.
Moderator of the 165th General Assembly of the Presbyterian Church, U.S.A., President of the International Missionary Council; President of Princeton Theological Seminary

Dr. Samuel H. Moffett, Princeton, N. J.
Foreign missionary, formerly in China, now under appointment to Korea

Dr. Glenn W. Moore, New York, N. Y.
Secretary of the General Council, Presbyterian Church, U.S.A.

Dr. Hermann N. Morse, New York, N. Y.
Moderator of the 164th General Assembly of the Presbyterian Church, U.S.A., General Secretary of the Board of National Missions

Mrs. Albert G. Parker, Jr., Hanover, Ind.
Vice-president of the Board of Foreign Missions

Dr. Paul Calvin Payne
General Secretary, Board of Christian Education

Mrs. J. T. Robison, Texarkana, Tex.
Chairman, Women's Committee, Board of Christian Education
Member, National Council of Presbyterian Women

Miss Jewel Smith, Washington, D. C.
Past Chairman of the Washington City Evening Groups

Mrs. Henry B. Strock, Lancaster, Pa.
Former President, National Council of Presbyterian Women's Organizations; Member, Board of National Missions, 1940-1950

Miss Felicia Sunderlal, India
Leadership training department of Dehra Dun School, India; Secretary-elect of Women's Work in Punjab.

Miss C. M. van Ash van Wijck, The Netherlands
Member of Commission on Life and Work of Women of the World Council of Churches; Formerly president of the World YWCA

Mrs. Franz von Hammerstein, Germany
Fraternal worker from Germany to the First Presbyterian Church, Perth Amboy, N. J.

Mrs. Rosa Page Welch, Chicago, Ill.
Recently returned from a "Musical Mission" around the world.

Rev. Marvin C. Wilbur, New York, N. Y.
In charge of Audio-Visual Rooms for this National Meeting; Secretary for Promotional Materials, Department of Stewardship and Promotion, General Council of the Presbyterian Church, U.S.A.

Mrs. James D. Wyker, Mount Vernon, Ohio
President of United Church Women

SPECIAL GUESTS FROM ABROAD

Mrs. Sandor Agoston, Yugoslavia
Miss Norma Alampay, Philippines
Miss Noemi Arjona-Leyva, Mexico
Mrs. Sritong Arreewongse, Thailand
Mrs. Hana Badr, Lebanon
Miss Sybil Bailey, India
Miss Esneda Bernal, Colombia
Miss Benita Biswas, Pakistan
Sra. E. P. Celis, Mexico
Mrs. Maria Arminda Da Cruz, Portugal
Miss Ines Damaso, Philippines
Sra. Maria B. de Fals, Colombia
Miss Divina del Carmen, Philippines
Sra. Lidia de Mansilla, Guatemala
Sra. Marita Osuna de Soto, Venezuela
Miss Augustine Fransz, Indonesia
Miss Manorama Gaikwad, India
Miss Marie-Claire Helmlinger, France
Miss Akiko Iwama, Japan
Miss Afifa Jabir, Iraq
Mrs. Manifa Jamal, Iran
Mrs. George Khouri, Lebanon
Mrs. Michio Kozaki, Japan
Miss Elmira Layague, Philippines
Miss Pearl Lee, China
Mrs. Yoh Chin Lee, Korea
Miss Clara Y. Lim, Philippines
Miss Leah Luke, Liberia
Miss Lameece Madany, Lebanon
Miss Malaival Mojdara, Thailand
Miss Kwi Ock Moon, Korea
Miss Penpet Nanakorn, Thailand
Miss Evangelina Nobleza, Philippines
Miss Sara Ortiz Ortiz, Guatemala
Mrs. George Paik, Korea
Miss Adolfina Perez, Guatemala
Miss Bolyn Ramos, Philippines
Miss Maria Roble, Philippines
Miss Marie Sabri, Syria-Lebanon
Miss Naomi Singh, India
Mrs. Lydia Sirisambhand, Thailand
Miss Noramah Sumakno, Indonesia
Miss Felicia Sunderlal, India
Miss Kanwal Thakurdas, Pakistan
Sra. Gertrudis Tribouillier, Guatemala
Miss Pollyanna Tribouillier, Guatemala
Miss C. M. van Asch van Wijck, The Netherlands
Miss Saisuree Vatcharakiet, Thailand
Mrs. Celso Wolf, Brazil

FOREIGN MISSIONARIES AND FRATERNAL WORKERS

Mrs. George Adams, Korea
Mrs. Charles W. Arbuthnot, Europe
Miss Ethel Baker, Guatemala (retired)
Mrs. Boyd A. Bell, Philippines
Mrs. Roy Bell, Philippines
Miss Jeanne Bellerjeau, Thailand
Miss Anna L. Bergman, Korea
Mrs. R. Y. Bucher, Iran
Mrs. L. B. Carruthers, India
Mrs. Roger Chevalier, West Africa
Miss Leila M. Clark, India
Mrs. R. J. Cochran, Iraq
Miss Minnie C. Davie, Korea
Miss Ethel Davis, China (retired)
Mrs. R. M. Ewing, Pakistan
Miss Margaret Frame, China (retired)
Miss L. Fay Froese, India
Miss Elsie Gleason, India
Mrs. Franklin L. Gould, West Africa
Mrs. Louis N. Grier, Jr., Japan
Mrs. Walter D. Griffiths, India
Mrs. Charles W. Harken, Brazil
Mrs. H. A. Hoisington, Africa (retired)
Mrs. Henry G. Howard, India (retired)
Mrs. Laurence C. Judd, Thailand
Mrs. William Kerr, Japan (retired)
Mrs. James C. Kincaid, India
Mrs. Francis Kinsler, Korea
Mrs. Ensign Leininger, Philippines
Mrs. William B. Lyon, Korea
Miss Helen B. McClain, Korea
Mrs. Robert McIntire, Brazil
Mrs. Ernest D. Mathews, Mexico
Miss Antoinette R. Meuttman, India
Mrs. Samuel H. Moffett, Korea
Miss Eleanor Morrison, Guatemala (retired)
Miss Marjorie Morrison, Guatemala
Mrs. Hugo Muller, Iran (retired)
Mrs. John C. Port, Iran
Mrs. C. Herbert Rice, Pakistan
Mrs. A. A. Riddering, Mexico
Miss Isabella C. Ross, India
Miss Blanche C. Sample, India
Mrs. Robert Sandilands, Africa
Mrs. Francis Sauer, India
Miss Dorothy L. Schmidt, Japan
Miss Marie Schultze, Chile
Miss Gloria Simpson, Iran
Miss Anna E. Smith, India
Mrs. Elleroy Smith, China
Miss Ruth Swanson, Philippines
Mrs. Raymond W. Teeuwissen, Europe
Mrs. Frederick G. Tinley, Mexico
Mrs. C. C. Van Deusen, China (retired)
Mrs. Franz von Hammerstein, Germany
Mrs. James N. Warner, India
Miss Elsie Weeks, Guatemala
Mrs. Kenneth E. Wells, Thailand
Mrs. Lester E. Williams, India
Mrs. Paul Winn, Colombia
Miss Elizabeth C. Wright, China (retired)
Mrs. William A. Zoerner, Pakistan
Mrs. Lester M. Zook, Mexico

SPECIAL GUESTS AND MISSIONARIES

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THE PROGRAM SCHEDULE

TUESDAY June 1	WEDNESDAY June 2	THURSDAY June 3	FRIDAY June 4	SATURDAY June 5	SUNDAY June 6	MONDAY June 7
	8:45—9:00 String Ensemble 9:00—9:15 Dedication of the Day—led by Mrs. J. T. Robison					9:00-9:15 Dedication of the Day
	9:15—10:00 Bible Study—led by Dr. Samuel H. Moffett				9:30-10:30 Bible Classes	9:15-10:00 Bible Study
	10:15—11:00 Business Sessions					10:15 New Busi Presentat Dr. Glenn Moore Installatio Executi Commi Closing M
	11:00-12:00 CHALLENGE HOUR				11:00 Morning Service Dr. Louis H. Evans National Missions Mosaic Choir Maryville Choir	
	Mrs. W. Verne Buchanan	Dr. Charles T. Leber Mrs. Albert Parker, Jr. Mrs. Paul Moser	Dr. Hermann N. Morse Bernice Damian Tomas Gonzales Katharine E. Gladfelter	Dr. Ganse Little Mrs. J. T. Robison		
LUNCHEON						
Preparatory Conferences Registration in Dormitories	2:00—3:30 Discussion Groups—Day Visitors' Convocation					Official C at Noo
	3:30—4:45 Rest—Gift Shops—Book Store—Film Previews—Exhibits				3:30 Communion Service Dr. Eugene Carson Blake	
	5:00—6:00 Conversation Hours with Missionaries and Others					
DINNER						Afternoon— Special Trains
8:00 Opening Session Keynote Address Mrs. James D. Wyker Dedication of the Week Mrs. Buchanan Rosa Page Welch	8:00 "Christ is Way of Truth" Dr. John Mackay South Bend Presbyterian Players	8:00 "Christ is the Way of Hope" Mme. Sandor Agoston Mrs. Franz von Hammerstein Mrs. Maria B. de Fals Felicia Sunderlal Madeleine Barot	8:00 "Christ is the Way of Love" Dramatization of "The Chain," a novel by Paul I. Wellman	8:00 "Christ is the Way of Peace" C. M. van Asch van Wijck Dr. Helen Kim Leila Anderson	8:00 "The New and Living Way" *Pilgrim's Progress —1954* A dramatic worship service of Dedication Miss L. Dorothy Green and Others	

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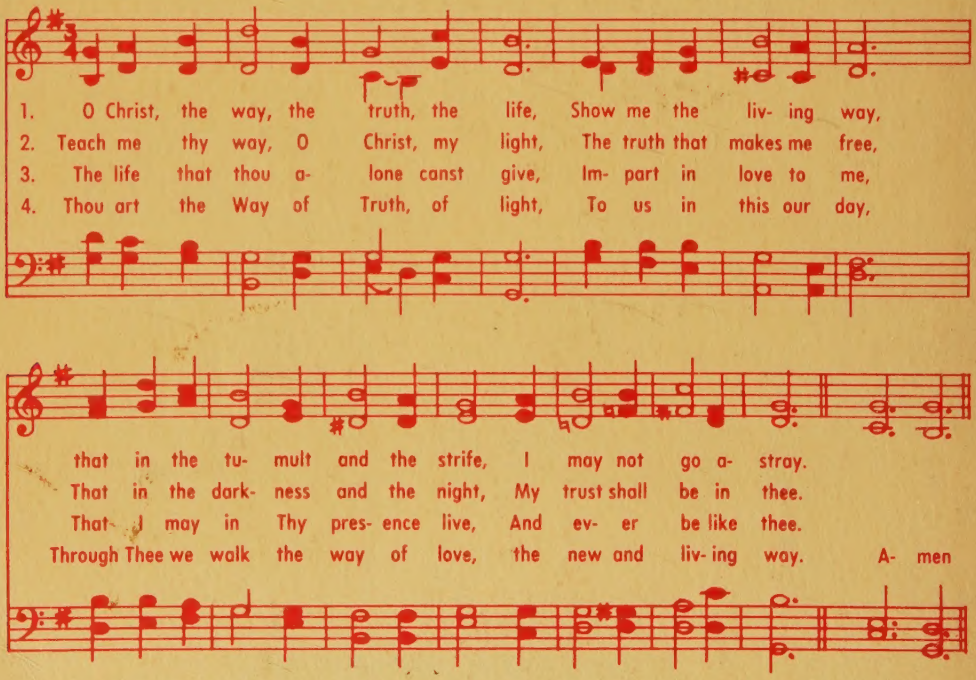
O CHRIST, THE WAY, THE TRUTH, THE LIFE

BEATITUDO

GEORGE L. SQUIER, 1907

REV. JOHN B. DYKES, 1875

1. O Christ, the way, the truth, the life, Show me the liv- ing way,
2. Teach me thy way, O Christ, my light, The truth that makes me free,
3. The life that thou a- lone canst give, Im- part in love to me,
4. Thou art the Way of Truth, of light, To us in this our day,
that in the tu- mult and the strife, I may not go a- stray.
That in the dark- ness and the night, My trust shall be in thee.
That I may in Thy pres- ence live, And ev- er be like thee.
Through Thee we walk the way of love, the new and liv- ing way. A- men

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